

Mystical Poems  
of  
**Maharshi Mehi**  
(Maharshi Mehi Padavali)



*All India Santmat Satsang Publication*

Translation of Blessings of  
His Holiness Maharshi Harinandan  
Paramhans  
(Current Teacher of Santmat)

Maharshi Mehi Paramhans Ji  
Maharaj was a great sant and true  
Guru of the Twentieth Century. The  
mystical experiences Maharshi Ji had  
while practicing inner meditation  
issued forth often in form of poems.

Later all these poems were compiled in the form of a book that has become famed now by the name “Maharshi Mehi Padavali”. The poems, being relishable and full of pith, became so popular that lakhs(ten lakh make a million) of copies of the book have been sold out so far. With an aim to widen the reach of the book Mr Pravesh Kumar Singh has translated the book into English.

The number of people who can speak and/or understand English is

significant in most parts of a majority of nations worldwide. I am fully sure that this (translated) book would help, in a big way, to propagate the experiential (spiritual) wisdom of Maharshi Mehi Paramhans Ji Maharaj.

I profusely thank Mr. Pravesh K. Singh for the sacred work he has accomplished and pray to the Lord Guru, the Supreme Being personified, for his worldly and other-worldly

progress so that he could carry out  
many more such auspicious projects.

Well-wisher

Harinandan

## अखिल भारतीय संतमत-सत्संग महासभा

महर्षि मेंहीं आश्रम कुष्पाघाट, भागलपुर-३ ( बिहार )

डॉ० स्वामी गुरु प्रसाद

संपादक एवं प्रकाशक- 'शान्ति-सन्देश'

प्रवक्ता, महासभा

पत्रांक : .....

दिनांक : .....

आधुनिक काल में संतमत के आधार स्तम्भ, बीसवीं सदी के महान संत महर्षि मेंहीं परमहंसजी महाराज के साधना काल के अनुभूतिजन्य ज्ञान 'महर्षि मेंहीं-पदावली' नामक पुस्तक में व्यक्त हुआ है। इसमें सरल-सरस लोकभाषा में धार्मिक रहस्यों एवं सफल-स्वस्थ जीवन की कूजी को दृढ़ता के साथ दर्शाया गया है।

यह ज्ञान दुनिया के अधिकतम लोगों को प्राप्त हो सके, इसके लिए विद्वान साधक प्रोफेसर श्रीप्रवेश कुमार जी का अंग्रेजी अनुवाद एक मील का पत्थर साबित होगा। इनके इस स्तुत्य प्रयास के लिए अनेकानेक धन्यवाद है। इनके सुन्दर भक्तिमय भविष्य की कामना के साथ।

गुरु-पूर्णिमा, २०१४ ई०

शुभाकांक्षी

12.07.2014

Translation of Blessings of  
Dr. Swami Guru Prasad  
Editor & Publisher, Shanti Sandesh  
and  
Spokesperson, Santmat General  
Assembly

The book “Maharshi Mehi Padavali”  
is nothing but an expression of the  
mystical experiences of Maharshi  
Mehi Paramhans Ji Maharaj, the

foundation pillar of the modern-age Santmat and the legendary sant of the Twentieth Century. This book, emphatically and in an easy & delightful style, elucidates the mystical insights (of an accomplished sant) in local colloquial Bharti (Hindi), and provides key to a successful & healthy life.

To make this wisdom available to a majority of the people the world over, the English translation of the book by Prof. Pravesh K. Singh, a learned



seeker that he is, would prove to be an important milestone. Many thanks for this laudable effort of his! With best wishes for his great and devotional future,

Well-wisher

Guru Prasad

12.07.2014

Guru Purnima

प्रतिभा के धनी, संतमत के प्रेमी प्रोफेसर श्री प्रवेश बाबू ज्ञान और भक्ति से समृद्ध सुन्दर परिवार में पले-बढ़े हैं। संत-परम्परा के सिरमौर महर्षि मेंहीं परमहंस-रचित पुस्तक 'महर्षि मेंहीं-पदावली' में उनकी साधना की अनुभूति एवं संतों का गूढ़ ज्ञान सहज एवं सरस हिन्दी, लोक-भाषा में समाहित है। इससे इस पुस्तक के भजन करोड़ों हिन्दी भाषी जनों के हृदय की वाणी बन गये हैं। ये भजन ईश्वर, जीव, माया, सांसारिक जीवन, साधना एवं उपासना के रहस्यों को अनावरित करते हैं।

अहिन्दी भाषी भी इसका सम्यक् लाभ ले सकें, इसके लिए इसका ठीक-ठीक अनुवाद एक कठिन किन्तु आवश्यक कार्य था। इस काम को विद्वान इंजीनियर भक्त प्रवेश बाबू ने पूरा किया। संतमत-ज्ञान के प्रचार के लिए उनके द्वारा किये गए इस पुनीत कार्य हेतु उन्हें हार्दिक साधुवाद देता हूँ। आशा है कि इस अनुवादित पुस्तक से इन्हें अक्षय कीर्ति की प्राप्ति होगी। परम पिता परमात्मा एवं उनके प्रतिरूप पूज्य सद्गुरुदेव से कामना है कि इन्हें सुखमय एवं भक्तिमय जीवन के साथ संवल प्रदान करें, ताकि संत-साहित्य और भी समृद्ध हो सके।

गुरु-पूर्णिमा, २०१४ ई०

शुभाकांक्षी

२१/५/१४

Translation of Blessings of  
Swami Swarupand Baba  
Manager, Shanti Sandesh Press,  
Kuppaghat, Bhagalpur

Professor Pravesh, a genius & lover  
of Santmat, has been brought up in a  
wise and devout family. Inner  
mystical experiences and esoteric  
wisdom of saints have been so  
exquisitely expressed in local Bharti  
(Hindi) language in a natural and  
delectable style by Maharshi Mehi

Paramhans Ji Maharaj, the crown of sant tradition. The poems or bhajans as they are called have become the voice of heart of millions of Bharti (Hindi) speaking devout people.

These poems unravel the secrets of the Supreme Being, Individual Soul, Illusion, Mundane Life, Meditation and Worship.

Such a sublime wisdom could be made available to even non-Hindi speaking people, it was essential, though difficult, to translate the book accurately. Learned Engineer

devotee, Pravesh Babu, completed this task. I thank and laud him for this noble venture aimed at disseminating the wisdom of Santmat. I hope this book would earn him eternal fame. I pray to the Supreme Lord and His representative Sadguru (Maharshi Mehi Paramhans) for his happy and devotional life for the benefit and enrichment of spiritual literature.

Guru Purnima  
wisher

Well-

Swarupanand

Message from Mr. Don Howard,  
USA  
(Extracted from his email)

**Hi Pravesh,**

While reading the translation I  
was moved by these words of  
wisdom from our Great Guru. The

English is easily understood and the ideas translated were easy to grasp. All this was done while keeping the beautiful poetic undertones.

What a wonderful translation of Maharishi Mehi's work! This will greatly add to the English translations within our tradition. Not only are the verses and poems inspirational but they are full of very specific details concerning the practice and advancement of sadhana

(meditation). Congratulations on a terrific job! I am looking forward to seeing it in print.

Wishing you all the Best!

Jai Guru

Don Howard



Message from Mrs. (Dr.) Veena  
Howard, USA  
((Extracted from her email))

Jai Guru Bhaiya Ji,

Wow, you have done a great  
job! It seems that Guruji's  
grace is flowing through you  
—you have captured the spirit  
and the meaning which is  
difficult to do when  
translating poetry. ..

When I sing Padavali's  
bhajans, I feel transported  
into a different reality:  
Voice from the Above:  
Mystical Poems of Mahrishi  
Mehi...

Best wishes,

Veena  
Jai Guru

CONTENTS

Sl. No. Title

Page

1 The Supreme Being is  
Beyond All

2 Hail All Sants

3 O True Guru! O Epitome of  
Benevolence!

4 Glory to Guru, the Fierce  
Radiance

5 God is Unmanifest,  
Without a Beginning

6 Principles of Santmat

7 We Ought to Remember  
Guru's Teachings

8 Definition of Santmat

9 O Guru! Kindly Instill in Me  
True Love

10 To the Eternal Lord Show  
Artī

11 O Lord Guru! You are So  
Kind

12 O Lord! You are  
Motionless, Desire-less

13 O Lord of All! You are  
Absolute Truth & Peace

14 I Salute the Beneficent  
Guru

15 I bow down to the True  
Guru, Epitome of Truth

16 Victory, victory be to True  
Guru

17 Perfect Preceptor is the  
Ocean of Bliss

18 I humbly implore "Guru, O  
Guru"

Sl.No. Title

Page

19 O Charitable Guru, O  
Boatman

20 O Guru! Make my  
Consciousness Soar

21 O Guru Lord! Unlock the  
Stubborn Door

22 O Guru! Please Take Me  
Across the Sea

23 Bless Me with the gift of  
Your Devotion

24 O Sadguru! You are the  
Embodiment

25 Transform Me into a True  
Lover, O Satguru

26 Again and again I Pray  
unto Thee

27 O Lord Satguru! Be  
Compassionate

28 O Benefactor Satguru, O  
Donor Satguru

29 Satguru has Come to  
Bless with His Glimpse

30 Worship, O Mind, the  
Satguru

31 Kindly Listen to My Prayer,  
O True Guru

32 Glory be to True Guru

33 Practice Meditation

Regularly

34 Why aren't You Seen, O

Spark of Eyes

35 O God! You are Ineffable,

Nameless

36 God is Indescribable,

Indwelling

37 Ineffable, Nameless,

Defect-free

38 That Who is without any

Colour

39 O God! How can I see You



Sl. No. Title

Page

40 As with Eyes, Eyes are  
Seen

41 All that is perceived  
through Intellect

42 Not Land, not Water, not  
Air, not Fire

43 Beyond All Fields,  
Perishable & Imperishable

44 I illustrate the Precepts of  
Santmat

45 Kindly Listen! I describe  
the five Naubats

46 O Noble Men! Kindly Know  
that

47 Listen, O Dwellers of  
World

48 True Guru teaches the  
Secret of Skyway

49 O Brother, seek the  
Shelter of Guru

50 Seek the Shelter of Guru,  
sing the Glory

51 Search for the Path, O  
Traveller, within

52 Seek the Path, O Traveller,  
within

53 Converge Your Both Lines  
of Sight

54 Look for Him, O Noble  
Men, within Your Body

55 Beyond the Three Veils  
Lives the Lord

56 Amazing Spectacles are  
seen within

57 Stunning Spectacles are  
seen within

58 Meditate First on the  
Guru's Form

59 In the Suṣumnā a

Scintillating Point-Light

60 Look not Down, Look not Up

61 Search for the inner

resplendence

62 My Gaze got glued in the

Suṣumnā

63 As the gaze is stilled in the

Suṣumnā

64 Stream of Elixir flows through

the Thin Pipe

65 The Stream of Saraswatī

flows between the Two

66 Meditate at the Confluence

67 In the Front is Glimpsed a  
Scintillating Point

68 Thus will I sail across the Sea  
69 Seeking to see Him, the Soul  
stares

70 The Centre-point of the Yoga-  
Heart Circle

71 Shut the Doors of the Eye  
Castle

72 Come on, O Brave-hearts, be  
Manly Now

73 It is Sandhyā time, Worship  
Guru

74 O My Mind, make your House  
in the Third Eye

75 Order of the Lord in the Form  
of Subtle Sound

76 To the Ocean of Bliss the  
Centre of Yog Heart

77 Meditate, O Dear Ones, on  
the True Name

78 True Name, True Name, True  
Name, Meditate

79 Victory be to Ram, Victory be  
to Ram

80 Victory, Victory to Ram

81 Ram's Name is the Immortal  
Name

82 Destroyer of all Worldly Fears

83 Worship the Lotus Feet of  
Guru, the Dispeller

84 O Mind! Worship the Gracious  
Satguru

85 Worship, O Mind, the Kind  
True Guru

86 Worship, O Mind, the  
Charitable Guru

87 Repeat, repeat Guru's Name,  
O Dear

88 Meditate on the Guru's Name  
and Know Peace

89 Worship Sant Guru, Sant  
Guru, Sant Guru

90 Worship, O Friend, the  
Satguru, the Satguru

91 Pray, O Friend, Guru, O Guru!

92 Worship, Worship Guru Lord,  
O Brethren

93 Say "Save me, Protect me,  
Deliver me"

94 Guru's Name, Guru's Name,  
Guru's Name

95 Guru is Great, Guru is Great



96 Guru is Merciful even to the  
Helpless

97 Extremely Holy is the Guru-  
Mantra, Recite

98 The True Guru, the Guru  
Lord, Guru, Guru

99 Revealer of Truth is the Guru  
Complete

100 Quatrains: Satguru is Truth

101 After a lot of wandering  
search, I found my Guru

102 Guru Baba Devi Sahab  
propagated the Secrets

103 The Way to Salvation Lies  
within

104 With Unceasing Mental  
Invocation

105 Serve regularly the Holy Feet  
of Satguru

106 There is None as Benevolent  
as True Guru

107 Come, Come, Hurry, O Dear  
Brother

108 Repeat Guru's Name, Let not  
the Opportunity

109 Serving Guru Ends All Kinds  
of Woes

110 Without taking the Refuge of  
a True Guru

111 But for the Compassionate  
Grace of Guru

112 Serve, O Brother, the Holy  
Feet of Satguru

113 O Mothers! Please Search  
Together

114 Sam, Dam, Ten Niyam and  
Ten Yam

115 You live in the Body, but not in  
the Yoga Heart

116 If the Telescope of Single-  
pointed-ness

117 The Primordial Guru Lives in  
the Innermost Layer

118 Collect Your Consciousness,  
Roll Up in the Sky

119 It was Pitch-dark within the  
Body

120 Why are You Asleep so  
Wantonly

121 Cling not, O dear, to this  
World, the Foreign Land

122 Nurse no Attachment to the  
World

123 The Time that has Flown by  
Never Comes Back

124 Love God within this very  
Human Body

125 As the Days Pass by, the End  
Draws Closer

126 With Every Passing Moment,  
Every Ticking Second

127 O Devotees! Practice  
Genuine, True Devotion

128 O Lovers! Love the Lord!

129 O Wise People! Think Well  
and Meditate

130 But for Meditation, One can't  
acquire the Wealth

131 The Path leading unto God  
lies within

132 Want to experience real Bliss

133 Wonderful is the Inner Path

134 Do Satsang regularly, O Dear  
Ones

135 Friends! Identify your True  
Father

136 What could the Time and Age  
do

137 Bārahmāsā

138 Chaumāsā

139 Perform Ārtī in the Body  
Temple

140 Show Ārtī to the Supreme  
Being

141 Show Ārtī to the

Imperceptible, Unbounded

142 To the Unborn, the Non-dual

143 Wipe Clean the Floor of Your  
Heart

144 Learning right skill from my  
Guru

145 Ārtī composed by Sant Tulsi  
Sāhab

# ***“OM Shri Sadgurave NamaH”***

***(OM! I bow down to the  
True Guru!)***

## **Preface**

That was early 2007. I needed to contact Mrs. Veena Howard, an eminent follower & ambassador of Santmat in the USA, and was searching for her online. During my search I came across a yahoo



group, “SantmatFellowship” administered by Mr. James Bean, USA. The spiritual posts there kindled in me a desire to create and share similar posts. I translated a poem of my most adorable Guru, Maharshi Mehi Parmahans – “Look for Him Within!” taken from his book of poems in Bhārtī (Hindi) language, “Maharshi Mehi Padāvalī”, and that was the first ever

post I have shared in the  
cyber space. It ran as follows:

***“Look for Him, O Noble Men,  
within your body, seek not without. |  
God lives within our own body, seek  
Him within. ||1||***

***Join the two lines of sight, converge  
into a sharp point. |***

***See within, hear within, seek Him  
within. ||2||***

***Haul your attention, straight unto  
the Narrow Gate. |***

***Catching the numerous tunes there,***

***hop higher & still higher and seek  
Him within. ||3||***

***Five central sounds play within you,  
listen to each one. |***

***Rising atop each of them, seek the  
Lord within. ||4||***

***The fifth central melody arises from  
where He lives. |***

***Reach there, O Mehi, with the  
Guru's grace, and find Him within.  
||5||”***

Continuing with my search for Mrs.  
Veena, I found a Santmat website

(<http://www.thewayofsages.com>) run and managed by the Howard couple - Mr. Don Howard and his wife, Mrs. Veena Howard on behalf of the Santmat Society of North america. The website had brief information about the Santmat tradition, its main teachers and some discourses of the Santmat teachers. That inspired me, too, to translate discourses of the great Sant Sadguru Maharshi Mehi Paramhans Ji and his chief disciple and worthy successor, Maharshi

Santsevi Paramhans Ji. I mailed the translations to Mr. Don Howard who was kind enough to upload those on his website. That instilled confidence in me and motivated me to do more. Subsequently, I also started a yahoo group “sant\_santati” meaning the Progeny of Sants

([http://groups.yahoo.com/neo/groups/sant\\_santati/info](http://groups.yahoo.com/neo/groups/sant_santati/info)) where I would occasionally post translations of poems of Maharshi Mehi and discourses of Maharshi Mehi

Paramhans and Maharshi Santsevi  
Paramhans. Thus began my journey  
of translating mystic Santmat  
literature. After I had translated  
scores of poems/songs composed by  
Maharshi Mehi Ji, one day, with the  
grace of Guru, the idea occurred to  
me, “Sadguru Maharshi Mehi  
Paramhans has created such  
wonderful poems impregnated with  
so much of spiritual wisdom so useful  
and inspiring for spiritual seekers.  
Why not translate the whole book

“Maharshi Mehi Padāvalī” of his so that the great esoteric work could be available to the English speaking people also?” However, even as I undertook the enormously uphill task, I was extremely hesitant as well as apprehensive of my competence for the task. But somehow, my compassionate Guru kept the fire in me alive letting not the zeal die down in the face of all odds, and it was mainly over the past one year or so that Revd. Swami Swarupanand baba,

an eminent monk from Maharshi Mehi Ashram (Headquarters of Santmat), Kuppaghat, Bhagalpur, Bihar and Manager, Shanti Sandesh Press, appeared on the horizon as a real source of support & inspiration to me as he would persistently pursue the matter with me regularly reminding, encouraging and enquiring of the progress made in the work...and finally, with the most compassionate grace of Guru, the book is here before the readers.



“Maharshi Mehi Padāvalī”, a book written in Bhārtī (Hindi) language, consists of 144 poems or songs composed by Sadguru Maharshi Mehi Paramhans Ji Maharaj (28.04.1885 – 08.06.1986). Most of these belong to the days when he was still practising inner meditation (the technique of which he had learnt from his Guru Baba Devi Sahab of Muradabad, U.P., India) and, thus, were motivated by his yearnings and experiences as a seeker. When a

genuine & aspiring seeker begins to meditate with all the zeal and passion at his command and gets a taste of inner bliss, he is filled with an indescribable joy, is overwhelmed with a sense of exhilaration never experienced before. Maharshi Mehi said that when he sat in meditation and tasted Divine supernatural bliss within he would become ecstatic and filled with an indomitable urge to capture in words, to the extent possible, his feelings and spiritual

experiences. So, the poems in this book are not just an expression of intellectual flourish; these are rather a testimony of a Research Scholar who conducted experiments in his laboratory and wrote an account of his observations. The enthusiasm & excitement to write down everything he directly experienced was, Maharshi admitted, powerful in the initial stages of meditation. However, as his meditation began to approach maturity, the culmination point, the

zeal became less and less intense. “I would no more feel the same strong urge, the same excitement to write that I had in earlier stages”, confessed Maharshi Mehi. He categorically said so in what is believed to be his last composition (verse no. 123) wherein he declares,

***“Esoteric are the secrets of Santmat.  
O Mehi, you have sung these all. |  
Having explained these to all,  
Now ye be silent.”***

And he fell silent, composed no more.

The ideas and the words contained in several of his poems are too cryptic and soaked in esotericism to grasp for a layman or even for even a literary scholar who is lacking in meditation and exposure to the noble company of true sages. In fact, I came across a translation work attempted earlier which had failed to grasp the essence or the central idea of many a poem and, consequently, had some serious

conceptual flaws misrepresenting, at times, the teachings of Maharshi Mehi. Fortunately, the work was not published. That was a warning bell for me. It compelled me to ask myself if it was really proper for a person like me, who is so miserably lacking in meditation and suffers from almost all the frailties of an ordinary human being, to be attempting a translation of the work of such a great mystic? Will I be able to do justice to the truly stupendous work? What is the

guarantee that I, too, would not be prone to committing similar type of errors? I got really nervous and started to find a solution to the question. The name of Maharshi Santsevi Paramhans Ji, my mentor after Maharshi Mehi decided to discard his physical cloak, appeared as a ray of hope, as a true saviour. I had the proud privilege of occasionally having his noble company when he would expound and clarify the ideas of his Guru,

Maharshi Mehi Paramhans. He had done a translation and commentary in Bhārtī (Hindi) of Maharshi Mehi Padāvalī. He had served, accompanied and learnt from Sadguru Maharshi Mehī, living with him like his shadow, for four decades. Who else could be a better and more authentic authority to interpret and explain Maharshi Mehi's works? He had had the privilege of being in the most intimate personal service of his Guru, Maharshi Mehi. He had



assisted Maharshi Mehi in editing and organising many of the prominent books authored by the latter and, thus, had a crystal clear and complete understanding of what Maharshi Mehi had to teach, so much so that Maharshi Mehi had publicly pronounced that Santsevi Ji was like his brain. Therefore, in order to get to the essence of the ideas expressed in Maharshi Mehi's poetry, I decided to bank on the Bhārtī (Hindi) commentary of Maharshi Mehi

Padāvalī by Maharshi Santsevi Ji as the base to obviate any margin for misrepresentation or faulty interpretation. This decision took a huge burden off my mind and proved a morale booster for me. I offered my humblest obeisance to the most adorable duo – Sadguru Maharshi Mehi Paramhans and Maharshi Santsevi Paramhans and set about the task considering it to be a golden opportunity to serve my Guru. The task was daunting by all means but I

always felt my Guru standing behind me and, thus, whatever little success I might have been able to achieve in accomplishing this goal is, undoubtedly, only and only because of my Guru's grace.

Translating poetry even otherwise is a mammoth challenge. Translating abstruse mystical poetry is even more so, especially to a person, I must admit plainly, who has no poetic flair at all as it would become abundantly evident to readers. Neither do I have

a poetic sense nor do I lay claim to any mastery over English language. I am, rather, very much aware of my inadequacies. Hence, in clear view of my limitations, what I have focussed on and meticulously strived to ensure is to keep the essential meaning, the basic intent of the verses/poems intact. The main objective of this venture is to make available to the English readership the invaluablely beneficent & esoteric wisdom of a true sage, a genuine mystic providing

rare insights into the inward journey of the soul. The mystic ideas and observations Maharshi Mehi has articulated in the book Maharshi Mehi Padāvalī are an account of his direct, first-hand spiritual experience. I am reminded of my interactions with Dr. Shiva Chandra Pratāp, a Bhārtī litterateur par excellence, who was an admirer (though not an initiate) of Maharshi Mehi. Once he told me that he had, on one occasion, asked Maharshi Mehi, who loved him

very much, during their private conversation, “what, would you say, is the gist of all your spiritual practices?” Maharshi Mehi, Dr. Shiva Chandra recounted to me, replied, “I have found all that Kabir Sahab and Guru Nanak have sung in their poems to be true in my own experience.” So, no amount of erudition, howsoever impressive, can even remotely match the experiential wisdom of a mystic, a dervish, a metaphysicist, a sant that Maharshi Mehi was in the truest

sense of the terms. So, it should be kindly noted by the learned readers, as I confess this in utmost humility and all honesty, that it is the truly enriching & enlightening spiritual wisdom of Maharshi Mehi Paramhans, and NOT the poetic finesse or the literary acumen of the translator that renders this work of translation worth reading, and reading seriously. I have consciously and faithfully laboured, to the best of my abilities, to accomplish only one

goal – to retain the essence of the message, in an unadulterated form, the original book of Maharshi Mehi had to convey. The wise and scholarly readers would judge the merits of my claim.

I sincerely thank my parents (Mr. Nand Kishore Singh and Mrs. Savitri Singh), my wife, Suman, and my sons, Abhishek and Prasoon for all their blessings, moral and emotional support, encouragement and patiently bearing with me. I acknowledge, with



deep gratitude, the contribution of each & everyone who helped me in any manner in accomplishing this truly uphill task. I have always felt that, translated by a person with his limitations & frailties, discrepancies & shortcomings, which are wholly mine, are bound to be there in the book. I beg for pardon of the wise readers and appeal to them to kindly convey their suggestions which would help me improve the next edition of the book. Lastly, I offer my

humblest obeisance at the holy lotus-  
feet of my most adorable Sadguru  
Maharshi Mehi Paramhans Ji  
Maharaj but for whose most  
compassionate grace this project  
would never have materialized. I beg  
for his continued grace and blessings!  
Jai Guru!

- **Pravesh K. Singh**

1.

The Supreme Being<sup>0</sup> is beyond all  
bodies – perishable<sup>1</sup> & imperishable<sup>2</sup>,  
beyond all creations – non-conscious<sup>3</sup>  
& conscious<sup>4</sup> |

Beyond the realms with & without  
attributes<sup>5</sup>, beyond nature<sup>6</sup> - changing  
& unchangeable ||1||

He is beyond all names & forms,  
beyond mind, intellect and all  
descriptions |

Beyond organs' character, beyond  
five objects<sup>7</sup> of senses and beyond all

dynamism & classifications ||2||

He is beyond Kaivalya<sup>8</sup> where soul gets absorbed, beyond all sorts of dichotomy & dualism<sup>9</sup> |

Beyond all sounds – struck & unstruck<sup>10</sup>, beyond all expanses of creation ||3||

Beyond relativism, He is beyond the stretches of the triad<sup>11</sup> of experience |  
Beyond all karmas, beyond the bounds of time and entanglements &

webs of illusion ||4||

He is without-a-second, free of  
infirmity or disease, absolutely pure  
and needs no support to rest |  
Fully Sovereign, infinite, sub-stratum  
or essence of all that exists, He  
transcends all realms with nuances of  
“I and You”. ||5||

Again He is beyond the regions of  
Sounds like ‘Om’ and ‘Soham’<sup>12</sup>,  
beyond the Sachchidānand

(Kaivalya)<sup>13</sup>|

Unbounded, He is both the pervaded  
and the pervading<sup>14</sup> and also beyond  
both – pervaded & pervading ||6||

Even Hiraṇyagarbha (Kaivalya) or  
the Golden Womb<sup>15</sup> is inferior to Him  
Who transcends all those spheres that  
are bounded, with limits |

He alone is the lord of all worlds and  
universes – big & small ||7||

Holding onto the current of the True

Word<sup>16</sup> move across all the veils |  
Staying in the security of, and  
grasping fast the compassionate  
hands of the true Guru, O Mehī, go  
beyond to where He alone lives ||8||

2.

Hail all sants, Hail all sants!  
Oh, too mean is our intellect to extol  
the sants!  
Hail all sants! ||1||

Smashers of sorrows, breakers of  
worldly fetters,

Treasure of wisdom, they are world's  
benefactors!

Yoga of Light, Yoga of Sound,  
In an easy way everywhere they  
propound!  
Hail all sants! ||2||

Great are all the sages, great was  
Lord Buddha,  
Foes of sins, great were Ṣankar and  
Rāmānanda.

Glory to Sant Kabīr who was so  
great,



Glory to Guru Nānak who was so  
great!

Hail all sants! ||3||

Goswami Shri Tulsīdās Jī,  
Great benefactor Sāhab Tulsī.

Dadū, Sundar, Sūr, Śvapach, Ravi the  
great seers

Jagjīvan, Paltū - they robbed us of all  
fears!

Hail all sants! ||4||

Satguru Devī (Sāhab) and all those  
who have been, are

And who ever will be! Prostrate at  
their feet we are!

I, Mehī, sing their glory, express my  
appreciation,

And place at their lotus feet all my  
expectation!

Hail all sants! O Hail all sants! ||5||

3.

O True Guru, O epitome of  
benevolence! O great guide, you  
unite (the devotee's individual soul)  
with Him who is the substratum, the

support of all. |

Embodiment of Beneficence, you are  
the ultimate benefactor; I pray to you  
again & again. ||1||

O great ocean and cloud<sup>17</sup> of wisdom,  
you are the most beneficent.|

I bow down to you again & again, O  
Lord adorable by all on the Earth! ||2||

O Satguru, thou art the destroyer of  
all mistakes, and the most  
compassionate one. |

O fulfiller of all wishes by a mere  
glance of yours, I prostrate at your  
lotus feet; kindly listen (to my  
humble prayer). ||3||

Kindly demolish all my errors & slips  
with your merciful looks. |

I cry out to Thee (for help) with  
folded hands, for my own intellect is  
neither pure nor sharp. ||4||

I bow down to thee, O Guru, I bow  
down to thee, O True Guru; I bow

down to you, O Lord Guru!|

The means (way) of devotion you  
teach purifies the mind; O remover of  
all hurdles, I bow down to You ||5||

I pray to thee, O Guru; you are the  
Brahm personified, O Supreme Lord!

|

O Guru, you destroy the dark well of  
delusion, O dazzling Sun – form of  
God! ||6||

O demolisher of obstacles, O

merciful exquisite lord, O true Guru,  
I bow down to thee. |

You snap the snare of darkness of  
doubts; bestow wisdom and refined  
intellect you imbue. ||7||

I bow down to you innumerable  
times, O true Guru; you are beyond  
compare. |

"Great Thou art, greater than even the  
Supreme Being", all wise sants  
declare. ||8||

4.

Glory to the Guru, the fierce radiance  
for the night of attachment! | Glory to  
the Guru, the swimmer & boatman<sup>18</sup>,  
the cleanser of our intellect! ||

Glory to the Guru, the epitome of  
wisdom beyond compare! |

To planes human & divine, his fame  
spans everywhere! ||

Glory to the True Guru, the pinnacle  
of generosity, hailed by all! | May he  
rid us of the gloom of ignorance, of  
every slip & fall! ||1||

Glory to the Guru, the mighty Sun of  
impeccable wisdom, who makes  
darkness disappear! |

Glory to the Guru, the embodiment of  
bliss, uprooting worldly fear! ||

Glory to the Guru, the magical  
physician curing worldly woes &  
maladies! |

Glory to the Guru, Compassion  
personified, hijacking our lapses &  
follies! ||

Glory to the True Guru, the Greatest  
Guru, numberless bows to you! |



May I live in constant loving  
remembrance of the name of Guru! ||  
2||

Glory to the Guru, the repertoire of  
devotion, true abode of knowledge &  
meditation! |

Simple yet fully conscious, the great  
expounder of the secrets of Union! ||

Glory to the Perfect Guru who  
sharpens our intellect! |

Glory to the Lord Guru, master  
trainer of skills exquisite! ||

Glory & glory to the True Guru, I  
touch his feet with both my hands! |  
I implore you, again & again, protect  
me from mistakes ||3||

Tutor of the esoteric secrets of  
devotion, yoga and meditation! | You  
reveal all the stages of learning –  
listening, reflection and  
implementation! ||

You drive home the import of Satsang  
and other finer issues! | Deceit-less,  
perfectly generous, you never keep

anything from us! ||

Glory, glory & glory to the true Guru,  
giver of bliss, acme of wisdom! |

Take away my ineptitude with your  
glance of compassion! |4||

5.

God is Unmanifest, without a  
beginning and end, Invincible,  
Unborn, the First or the Primal, the  
Supreme Soul. |

The first sound, the current of  
consciousness that first emanated

from Him is called Sfoṭ<sup>19</sup>. ||1||

That very sound is also known as  
Sfoṭ, Udgīth<sup>20</sup>, the Shabd Brahm<sup>21</sup>,  
the Divine Word, or OM (AUM). |  
That unceasing stream of exceedingly  
melodious tune is Praṇav<sup>22</sup>; that itself  
is the symbol or descriptor of God. ||  
2||

That precisely is the dhvanyātmak  
(phonetic) name of the Supreme  
Lord, is the Quintessential Sound, the

Satshabd or the True Word. |  
That alone is the True, Conscious,  
Unmanifest Sound permeating  
through all that is manifest. ||3||

That is the ubiquitous melody of  
Rām, the exceptionally charming  
name of Shri Krishna. |  
That is the extremely ferocious  
power, the name of Shiva, Shankar or  
Har. ||4||

Again that itself is the Unqualified

Name of God, is ineffable,  
unintelligible and fulfiller of all the  
wishes. |

That is un-utterable name without  
any vowels or consonants; that is the  
ocean of true, conscious, absolutely  
pure current. ||5||

That is the only one OM, Satnām<sup>23</sup>,  
the name of the Lord worshipped by  
Rishis, the name of the Guru  
worshipped by the hermits.|  
Meditate upon that very OM, the

Lord's Name, O Mehī, meditate upon  
that very OM, that very OM. ||6||

6.

[Principles of Santmat]

1. That Absolute (Superlative) entity  
alone who is without a beginning &  
without an end, without any limits  
(boundaries), unborn (without birth),  
unintelligible or imperceptible to  
senses, all-pervading and even  
beyond all-pervasiveness or all the

spheres of nature (yet pervading all of these at the same time) should be regarded as the 'Lord of All' as well as the underlying universal base, support, foundation or essence of all-that-exists.

Further, That alone Who (in His pure form) lies beyond the realms of the lower orders of nature ('aparā prakriti' or 'jaḍ prakriti' or the non-conscious or inert planes of creation) as well as the higher orders of nature



(‘parā prakriti’, or ‘chetan prakriti’ or conscious creation), Who transcends both the attribute-less-ness (all that is without and beyond the three ‘guṇ’<sup>s</sup> or qualities) as well as the attributes (the three qualities of ‘sat’, ‘raj’ and ‘tama’), Who is without a beginning and an end, unfathomable and possessed of infinite powers, Who is beyond the bounds of space & time, Who is beyond words, Who is beyond all sorts of names & forms, Who is the one without a second,

Who is beyond the mind, intellect and senses, directed & controlled by Whose absolute authority alone this whole nature (all the universes & their innumerable systems) operates or runs systematically like a gigantic machinery, Who is neither an individual nor anything in a manifest form, Who is devoid of, & beyond, all the tapestries of illusion in any form whatsoever, nothing, not even empty space, exists beyond Whom, Who is the most eternal, the most

ancient and has been in existence before anything else, That and That alone, is regarded as the Highest Spiritual Entity/ Pedestal/Title/Rank, the Supreme Sovereign Lord of the Highest spiritual Order, the Lord of All or the God.

2. ‘Jīvātmā’ (Individual soul attached with the body, mind, intellect etc and shrouded by different gross, subtle, causal, supra-causal sheaths) is the ever inseparable or undividable part

of that Supreme Sovereign.

3. Nature or prakriti has a beginning and an end, and it is a created one.

4. Individual soul that is enshrouded in ‘māyā’ or illusion remains chained to the trans-migratory wheel of births and deaths. To remain thus is at the root of all miseries and afflictions it has to suffer. Devotion to the God is the only way to liberate it from these miseries and afflictions.

5. Man alone (and no other forms of life) is eligible or entitled to become one with the God & attain ultimate salvation. Regular & diligent practice of ‘Mānas Jap’ (mentally chanting or repeating the sacred mantra given by the Guru without moving either the tongue or the lips), ‘Mānas Dhyān’ (visualizing or re-imaging, internally, the form of the Guru or the desired deity), ‘Drishṭi Sāadhan’ (focusing attention or the currents of

consciousness at the specified point in the inner sky as taught by the Guru so as to be able to open the Tenth Door or the Third Eye within) and ‘Surat Shabd Yoga’<sup>24</sup> (Meditating on the Inner Divine Sound or Melody) brings about the unification (with the God) and the ultimate salvation.

6. Human beings desirous of accomplishing this lofty goal must abstain from five most sinful acts or vices. These five grave sins are: to

lie, to consume or take in intoxicating substances (such as tobacco, various narcotic drugs, wine, beer etc), to commit adultery, to commit violence (including harming or causing violence – with thoughts, words or actions - to other creatures and/or eating non-vegetarian food) and to steal.

7. Besides, five virtuous acts ought to be performed in order to attain ‘Moksha’ (salvation or liberation

from the cycle of births & deaths).

These acts of virtue are: (i)

unwavering & complete faith in one God,

(ii) rock-solid determination or conviction to realise or find Him within,

(iii) honest selfless service & devotion to Guru,

(iv) keeping noble company (staying in presence of sants, and/ or studying & discussing sayings of sants & sacred scriptures etc.), and



(v) regular & rigorous practice of meditation.

7.

### **[Santmat Precepts in Verse Form]**

We ought to remember the essence of the teachings of the Guru. |

With unwavering faith & true love we ought to serve the Guru. ||1||

The glitters of Nature are but a mirage, all objects of senses lead to pain. |

We ought to remove attention from  
these and focus on the Sovereign. ||2||  
He transcends all things - un-  
manifest, pervading and pervaded. |  
One ought to love Him who is  
unborn, without a beginning and  
unbounded. ||3||

Our Soul is a part-indivisible of the  
Lord, like compartments of sky. |  
Call it not a part, when falls apart the  
illusion of pot-and-palace sky. ||4||  
Birth & dissolution of the dual  
Nature, happen through His will. |  
One mustn't think, these are unborn,  
born of their own free will. ||5||

There is no other sorrow in the world  
graver than transmigration. |

To come out of its vicious grip, we  
should practice devotion. ||6||

All human beings, wherever they are,  
are worthy of devotion. |

By bhakti – inner & outer – we ought  
to remove the body – curtain. ||7||

We need rigorously practice mental  
chanting and visualising. | Practicing  
these first, we ought to do mind –  
cleansing. ||8||

Soul is kept shrouded by three veils  
of darkness, light and sound. |

We should rid it free through Yoga of  
Inner Light and Sound. ||9||

As these illusory veils drop down,  
unity will be achieved. |

All duality would vanish, it must be  
firmly believed. ||10||

Banishing pretence & ego, be deceit-  
less and unassuming. |

Guru should be served, surrendering  
everything. ||11||

Daily Satsang & daily meditation  
should be done with utmost devotion.

|

Shun adultery, lie, stealing, violence  
and intoxication. ||12||

All the sants have always stressed all these Santmat principles. |

We ought to remember firmly these eternal noble principles. ||13||

The quintessence of all principles is the service to true Guru. | Nothing, avers Mehī, can be attained without the service to true Guru. ||14||

8.

## **[Definition of Santmat]**

1. ‘Śānti’ is defined as stillness, equability, calmness, or motionlessness (of [mind](#)).
2. Those who have attained ‘Śānti’ are called sants (‘saint’ is the word that comes closest in meaning to, though not the exact translation of, the Sanskrit word ‘sant’).
3. The 'mat' (views, teachings or the virtuous ways) of ‘sants’ are known as ‘Santmat’.

4. The urge or impetus to acquire ‘Ṣānti’ (peace) is so very natural to a [human heart](#). Inspired by this very urge, the ‘riṣi’s or sages of ancient times, made all-out attempts in search of ‘Ṣānti’ and described the ideas or ways to obtain it (‘Ṣānti’) in Upanishads for the beneficence of common people.

Sants such as Kabīr Sāhab, Guru Nanak Sāhab etc. also expounded thoughts or ideas resembling these (ideas expressed in the Upanishads) in their local languages or vernaculars such as Bhārtī (more

popularly known as Hindi), Punjabi etc. These very ideas or thoughts are termed as 'Santmat'.

However, the sacred verses of the Upanishads in particular have to be acknowledged as the basic foundation or the bedrock of the Santmat, for the loftiest [wisdom](#) and the precise principal means to attain that wisdom, 'nādānusandhān' or 'surat shabd yoga' (the subtler and the subtlest [meditation](#) technique of Santmat, in which the practitioner meditates upon numerous inner



sounds and, ultimately, the Divine Sound/Vibration that springs directly from the God), in which Santmat takes utmost pride have been dazzling brilliantly eked or engraved on this very terra firma since times immemorial.

Because of the appearance of sants in different times and different geographical locales and because of different nomenclatures of Santmat sects by their respective enthusiastic followers in the honour of these sants, the views of sants might

superficially appear to be different or separate from each other. However, if a dispassionate analysis of the views of all the sants is performed, discarding the chaff of sectarian thoughts and the grosser & outer drapes or coverings, and if the quintessence of the teachings of sants is gleaned or extracted, it would unequivocally emerge that there is an essential underlying unity in the views of all the sants.

9.

O Guru, kindly instil in me true love  
& devotion for you; with folded  
hands I implore thee. |

Not for a moment forsake me;  
kindly listen to my humble entreaty.

||1||

Wandering, aeons after aeons, in the  
four origin-types<sup>25</sup> of life all sorts of  
sufferings... |

I have been through; yet I do nothing  
to withdraw from these. ||2||

Every moment is my mind steeped  
in things illusory, never detaching

from these! |

Forgetful of the essence of devotion,  
it is frequently struck by distresses,  
and weeping & wailing it keeps. ||3||

Compassionate that thou art, you  
showed mercy and taught the secret  
way<sup>26</sup> of meditation to me. |

And lighted up the fortune of an  
extremely unfortunate being as me. ||  
4||

But alas! I have no ability of my  
own with which I could earn the  
wealth of bhakti (devotion). |

That strength I can muster only if  
you stand behind me. ||5||

Shower your grace that my sight be  
stilled<sup>27</sup> and my consciousness  
absorbed in the Melody Divine. |  
May my mind derive the very same  
joy in meditation as it does in the  
unreal worldly temptation! ||6||

May the Divine Light be lit up  
within me, may I catch the Divine  
Tune, and in the inner sky may my  
soul ascend! |  
Immersed in, and drawn by, the

Primal Sound may the Soul get back  
to its own true abode! ||7||

Bless me that all the notions I have  
of ‘me & mine’ be destroyed  
completely. |

In thought, word & deed, to you &  
you alone may I be dedicated  
wholly. ||8||

All the hopes & dreads of this world,  
all the sentiments of enmity and  
affection...|

May I forget them all and, to your  
lotus feet may I be filled with

devotion! ||9||

May I not be perturbed by the  
impulses of lust, anger, egotism,  
greed! |

To my kith & kin, near & dear ones,  
or my possessions or wealth, let me  
not be unduly attached. ||10||

O Guru, be compassionate and help  
me mercifully. |

Taking shelter at your lotus feet I  
beg of you to accept me (as your  
very own). ||11||

Divine Light form<sup>28</sup> and Divine  
Sound form<sup>29</sup> of yours only...|  
May I ceaselessly perceive, day &  
night; bestow your kindness, O  
Guru, upon me. ||12||

10.

To the eternal Lord show the Ārti<sup>29</sup>. |  
Decorate the dish of the inner  
sky. ||1||



Seen are there dazzling lightning, |  
Unearthly stars and moon all  
shining.||2||

Doing this ārtī appears light bright. |  
O unusually bright Divine Light!  
||3||

Sight gets focussed at the point  
ahead.

Amazing ārtī is there to behold. ||  
4||

Divine eyes unfold many a wondrous  
sight. |

Worldly pleasures look then so  
dull & slight. ||5||

Great sounds of countless hues are  
heard. |

Harking to which the Soul is  
deeply delighted. ||6||

The Soul gets hooked to the Primal  
Word. |

And moves beyond the body and  
macro-world<sup>30</sup>. ||7||

Offering the Soul as a sacred  
oblation. |

Ends the servant–served relation.

||8||

I & Lord, Lord & I, both become one.

|

Doubts & duality are fully  
foregone. ||9||

Perform ārtī, thus, O Mehī. |

You don't have to come back  
into this sea<sup>31</sup>. ||10||

11.

O Lord Guru! You are so kind,  
shower your compassion. |  
Am trapped here, row my boat out of  
this worldly ocean. ||1||

In this unfathomable ocean, tyrant  
waves uncountable |  
Of six defilements<sup>32</sup>, keep rising and  
are so unstoppable. ||2||

Under the spell of these waves, all  
reason have I lost. |  
Love, humility, meditation – none of

the three can I host. ||3||

I have forgotten both – You & myself  
- because of these very waves. |  
Forgetful of these how could I have,  
that peace-yielding bliss? ||4||

That is why so fervently, so urgently,  
unto Thee I implore. |  
Amidst these waves hold me by my  
arm, and pull me ashore. ||5||

What would this servant, Mehī, tell,

having neither purity nor intellect? |  
O True Guru, you know everything,  
kindly expedite & fulfil all I expect. ||  
6||

No one except you, O True Guru, can  
really cure me.|

So, I pray to you, O True Guru, in all  
humility. ||7||

12.

O Lord! You are motionless<sup>33</sup>, desire-  
less<sup>34</sup>, nameless<sup>35</sup>;

you are a  
master all powerful. ||1||  
You are tranquil, beyond both  
perishable<sup>1</sup> & imperishable<sup>2</sup>,  
pure soul, and  
ever blissful. ||2||  
All-pervading, unborn, vastest,  
unintelligible<sup>36</sup>, boundless,  
eternal being,  
with name eternal. ||3||  
Limitless, without a beginning, mid  
or end<sup>37</sup>,  
the wish-fulfiller, you are

beyond one & all. ||4||

Colourless, without any shape or  
form,

neither Rām nor  
Krishna<sup>38</sup> lovable.||5||

Beyond benign, mundane & dark  
propensities<sup>5</sup>, beyond non-conscious<sup>3</sup>  
& conscious<sup>4</sup>;

invisible, homeless  
and non-dual. ||6||

Beyond both the attributed and  
attribute-less,

not even Brahm<sup>39</sup> eternally



aware & blissful. ||7||

The whole world and the world's  
miniscule form,

in you find rest

they all. ||8||

All become small being contained in  
you;

can accommodate you, there is  
no such locale. ||9||

Absolutely amazing, unworldly,  
incomparable,

your virtues who would  
be able to tell? ||10||

Away from all triad<sup>11</sup>, dualism and  
doubts<sup>9</sup>,

without any illusion  
even a little. ||11||

You do nothing, nothing happens  
without you,

you are the final resting  
place of one & all. ||12||

Ineffable, unfathomable &  
unintelligible is your glory,

intellect finds itself under  
bewilderment's spell. ||13||

Uninterrupted, unwavering devotion

upon me,  
bestow you please and  
my desires fulfil. ||14||

13.

O Lord of All, You are absolute truth  
and peace. |

Accommodating<sup>40</sup> all, pervading<sup>41</sup> all,  
unborn and unique. ||1||

Without a body, ego, colour and  
form. |

Childhood, youth & old age, beyond  
all age form. ||2||

Beyond attributes, senses, intellect  
and ego. |

Beyond even attribute-less-ness<sup>5</sup>,  
attainable only through wisdom of  
Guru. ||3||

Free of all worldly defects, on You  
rest all. |

Unbounded are You, neither big nor  
small. ||4||

Beyond weaknesses of infatuation &  
attachment.

Neither hot nor cold, You evoke  
amazement. ||5||

I bow to you, listen to my hearty  
prayer. |

Gold, clothes and gems I never run  
after. ||6||

I ask not for kingdom, youth or  
female beauty. |

Nor do I seek sensual or dark  
propensity. ||7||

Birth, death, childhood, and now  
infirmity. |  
Has made me frail and pushed down  
dark cavity ||8||

Closing fist of infatuation like a  
foolish monkey<sup>42</sup>. |  
I have got stuck into the swamp of  
sensuality. ||9||

O Soul & essence of the world,  
bestow your blessing...|  
May I lovingly serve the true Guru,  
who removes all faltering! ||10||

This is my only wish, O Lord, I seek  
nothing else. |  
All other pleasures to me are  
meaningless. ||11||

I salute the beneficent Sadguru (True  
Guru), with unfathomable wisdom,  
vast treasure of intelligence; to  
know the Unknowable you impart  
needed perfection. ||1||

Epitome of patience, forgiving & full  
of esoteric wisdom,  
the fulcrum of religion,  
unshakeable, patient & equipoised in  
meditation. ||2||

All benevolent, smasher of sins,  
magnanimous,



the life-breath of devotees,  
boundless ocean abounding in  
compassion. ||3||

I bow down to you Sadguru, O Good  
Lord, imparting knowledge,  
bow down, bow down, bow  
down, to thee I bow down. ||4||

Remover of omissions & doubts, you  
root out sins,  
builder of the bridge of religion,  
you plunder away all affliction. ||5||

Taking off the inflammation of  
worldly woes, snapper of karmic ties,  
teacher of deep esoteric wisdom,  
destroyer of worldly expectation. ||6||

You help in pursuits – both worldly &  
spiritual,

making drink ambrosia<sup>43</sup>; you are  
filled with motherly compassion. ||7||

To the True Guru adored by all, I bow  
down,

bow down, bow down, bow  
down, to thee I bow down. ||8||

Conferrer of supernatural powers,  
patron of the orphaned,  
    you impart virtues & intellect,  
deliver constructive education. ||9||

Giver of total peace, most venerable,  
    truly helpful in inner ascension. ||  
10||

Grave yogi, detached from sensual  
pleasures,  
    pure-of-heart, peaceful to  
perfection. ||11||

I prostrate to the transforming Lord-  
Satguru (True Guru),

bow down, bow down, bow  
down, to thee I bow down. ||12||

Destroyer of deadly defilements like  
lust,

of lustful black-bee you kill  
intense sensual passion. ||13||

You dry up all waters of greed off  
stormy river of desires,

treasure-trove of supreme bliss,  
granter of satisfaction. ||14||

You infuse perfect tranquillity and all  
noble virtues,

    mastering a magnetic persona;  
you drive away fears bred by  
infatuation. ||15||

Majestic home of truth &  
righteousness, I salute to you, O  
Sadguru,

    bow down, bow down, bow  
down, to thee I bow down. ||16||

The family of senses is like snakes  
with venom lethal,

you, O True Guru, render them  
poison less like a mighty falcon. ||17||

For the thick dark night of illusion,  
the Sadguru's words are like  
powerful beams of the Sun. ||18||

You, O Satguru, are the real emperor,  
the king of kings,

all virtuous missions get  
accomplished with whose  
compassion. ||19||

I bow down, says Mehī, to the Perfect  
Guru,

bow down, bow down, bow  
down, to thee I bow down. ||20||

15

I bow down to the True Guru,  
epitome of truth & erudition. |

Immaculately righteous, eternal  
bliss personification. ||1||

Mid-day Sun that tears through the  
dark clouds of infatuation. |

Though in flesh he is ego-less,

master swimmer training others to  
cross the world ocean.||2||

Beyond the three attributes and  
perfectly pure. |

Treasure of bliss, transcending  
dual nature.||3||

Kind physician for ailments of the  
world. |

Merged with God he himself is  
compassionate Lord. ||4||

Contemplative, courteous, grave &  
full of equanimity. |



Strong wind to scatter clouds of  
desires, he is so patient & a perfect  
Yogi. ||5||

Fully stable amidst both loss and  
gain. |

Spotless in conduct, senses he  
does bravely restrain. ||6||

Sans any attachment or anger,  
embodiment of peace & purity. |

Like the Full Moon he is the  
calmer without parity. ||7||

Resident of the Highest Abode  
beyond birth, ageing & death. |

Soul of the world, he is at heart  
desire-less. ||8||

Reputed taskmaster like black bee<sup>44</sup>  
he is beneficent lord. |

He transforms others like  
himself, I prostrate to the Guru Lord.  
||9||

Redeemer of all, snapper of the  
world-snare. |

Demolishes birth, ageing &  
death, does misfortune repair. ||10||

I yearn not for fruits of sacrifices,  
chants & self-mortification. |

I dedicate at thy feet, O True  
Guru, my humble prostration. ||11||

16.

Victory, victory be to the Sadguru  
(True Guru), victory, victory, victory  
to the opulent & charming Guru!  
You yourself live a life of hermit and

make disciples also like you; victory  
to the destroyer of the army of sins. ||

Victory, victory be to the Liberated-  
in-Life<sup>45</sup> Sadguru (True Guru); you  
are a distinguished sage, pious &  
compassionate. |

O Lord – Guru, shower your grace  
and embrace this humble servant as  
all yours. ||

Victory, victory be to the Sadguru,  
victory, victory, victory to you O  
Lord, most truthful & honest. |

Rid me of my iniquity & misgivings  
and protect me by blessing with  
wisdom & truthfulness. ||

These worldly diseases, afflictions &  
pains, all born of ignorance. |  
Have been piercing me as prickly  
arrows; kindly grant me fearlessness.  
||

O Lord! These sufferings have  
distressed me millions & millions of  
times. |

This time this son of yours has come

to you hoping only for your liberating words. ||

In all the three times<sup>46</sup> & all the three worlds<sup>47</sup> who can get deliverance without your grace?

“You, O Lord Guru, rescue the devout out of gloom” with this hope has come to you this aggrieved devotee of yours.||

The Perfect Preceptor is the ocean of bliss, treasure of benevolent virtues, and the illuminator of consciousness.

He is a traveller on the inner path, absolutely desire-less, and fully aware of thoughts<sup>48</sup> of we mortals.

He is a Yogi who has transcended all attributes, relishes on God's taste, and is free from all worries & anxieties.

Of stable intellect & perfect ascetic disposition,

on the inner divine sounds he  
meditates.

Unique is, O Mehī, that  
Quintessential Melody,  
Onto that the True Guru holds.

18.

I humbly implore “Guru, O Guru”. |  
Kindly listen to me, O Lord Satguru  
(True Guru). ||



Destroyer of all sins & vices. |  
O Lord Satguru, you are so  
magnanimous. ||

I am so mean, worthless, and  
unskilled. |

You, O Lord, are unintelligible,  
unfathomable and kind. ||

Utterly impure I am so stupid. |  
Ever living in the company of the  
base mind. ||

Encaged in the prison of body, mind,  
senses & qualities. |

In sense-gratification I find  
indulgence. ||

Five elements and their twenty-five  
aspects. |

I conduct miserably under their  
influence. ||

Lust, anger, ego, greed and  
ignorance. |

Hunger, lethargy, attachment and  
somnolence. ||

Fidgetiness, bitterness and brazen  
intolerance. |

Slave to futile chatter I keep good  
resolves in abeyance. ||

All these wreak havoc altogether. |  
From the goal I miserably falter to  
keep poise. ||

I have absolutely no control over  
these. |

None save you can provide me  
assistance. ||

Thinking thus please take mercy  
upon me. |

Admit me in your feet's sanctuary's  
influence. ||

Seeking strength from your feet may  
I surpass, |  
All the impediments in the way of  
equipoise! ||

Steady with the win, at the dust of  
your feet may I focus. |  
Meditating thus, may I go across the  
death's province! ||

O Merciful Guru! Show compassion  
on me. |

Provide shelter to the poor me caught  
in the throes of distress. ||

19.

O Charitable Guru, O boatman for  
the sea that is this world, O destroyer  
of the worldly woes! |

O fulfiller of all my tasks! Bless me  
with a glimpse of your true form. ||1||

Steeped always in the mire of sensory  
objects, my mind runs away from

Satsang<sup>49</sup>. |

Turn it Satsang-wards, and help my  
destiny transform. ||2||

May I forsake all other thoughts,  
enhance my concentration! |  
Even as I chant your mantra, and  
strive focussing on your form. ||3||

May my gaze freeze in the Suṣumnā,  
my mind lost in meditation! |  
May I not get tempted by the  
charismatic colours, make me hold  
firmly onto the radiant point form. ||

4||

Into the Thousand-petalled lotus, or  
in the Palace of Trikuṭī. |  
If my soul rises, make me, even there,  
grip the point form. ||5||

Make my attention so focussed that I  
pay no heed to the various  
supernatural attainments<sup>50</sup>. |  
Not paying attention to any forms,  
may I see through them the same  
point form! ||6||

Not the gong, conch nor drum,  
neither the flute, nor pipe nor stringed  
instrument... |

In none of these lilting sounds may I  
get stuck; thus, O Guru, me  
transform. ||7||

That Unstruck Music that  
reverberates unceasingly through the  
bosom of Creation. |

Direct my Soul wholly, into that  
Quintessential Unstruck Sound-form.  
||8||



That Sound, so unique from all other  
sound forms, has no trace of the five  
objects. |

Tune in my focus to that Primal  
Vibration that is ever unchanging, is  
always uniform. ||9||

Solely on you I pin all my hopes,  
release me from the trap of death.|  
Do unto me as you think is right;  
entirely in your refuge here I am. ||  
10||

Oh, for sure, am I, O Guru, full of all  
vices. |

Nothing is hidden from you, burn out  
all of them. ||11||

Deceitful unworthy son that I am, yet  
I am wholly yours. |

Make me what you would want;  
entirely under you here I am. ||12||

20.

O Guru! make my consciousness soar  
in the inner sky. |

Make me clasp the current of the  
eternal melody. ||

Lending me the support of your  
radiant rays, |

Make me behold your most  
resplendent form! ||

There is none other so lacking in  
spiritual means and practice of  
meditation as I. |

O Lord! Kindly cast aside the  
weaknesses and deficiencies inherent  
in me. ||

The huge stockpile of evil  
samskaras<sup>51</sup> have I amassed over my  
several previous lives. |  
Please be merciful & forgiving, and  
destroy all of these. ||

To salvage the sinful mortals, O  
Guru, is in your very nature. |  
Kindly redeem the sinful me,  
beseeches Mehī, in keeping with your  
nature. ||

21.

O Guru Lord! Unlock the Stubborn,  
dark door that is seen in the front. ||1||

The body-fort is a painful prison,  
rages the fire of sorrows wherein. ||2||

Burning here since ages have been  
we, the prisoners,  
we look with hope for your kind  
favours. ||3||

Cast upon me your compassionate  
glance,  
and open up the highway to  
happiness. ||4||

I seek the refuge at your feet,  
please lend kind ears, I poignantly  
entreat. ||5||

In the clutches of dire poverty &  
helplessness,  
am I; kindly put to an end my  
sufferings. ||6||

Too tiny, O Mehī, is the point gate,  
kindly pull me through it into the  
abode of delight. ||7||

22.

O Guru, please take me across the  
Sea of World,  
the Compassionate Lord that thou art.  
||1||

Encaged in the prison of nine doors<sup>52</sup>  
and fourteen indriyas (organs)<sup>53</sup>,  
I suffer untold miseries. ||2||

I have been through excruciating pain  
of innumerable births & deaths,

for not being able to take the support  
of the lotus feet of God. ||3||

Body, wealth, kin and hunger for  
name & fame,  
trapped in these I forgot the most  
essential thing. ||4||

This mind is too formidable and  
obstinate to tame, O Lord,  
It does not turn away from its  
indulgences & objects of senses. ||5||



I fail to apply mind firmly at the lotus  
feet of God,  
It simply would not listen to me. ||6||

Countless times have I been through  
the pain of birth & death,  
Kindly liberate me this time. ||7||

God, deities, ancestors and kith &  
kin,  
Are not capable of doing this favour.  
||8||

This, says Mehī, ONLY A GURU  
CAN DO,  
Infinite is the glory of Guru. ||9||

23.

Bless me with the gift of your  
devotion,

O Charitable Satguru (True  
Guru)! ||1||

From all the ten directions am I  
trapped in the snare of sensory  
objects,

My ignorance so doggedly  
refuses to leave me, O Guru! ||2||

Being swept by the strong current of  
stark stupidity,

I am totally at a loss, O  
Guru! ||3||

No trust do I have in my own intellect  
& ability,

I have hopes left with none  
else but you, O Guru! ||4||

I tested all my relatives the world  
over,

None is of greater  
benevolence than you, O Guru! ||5||

Inspire me to perform outer & inner  
devotion,

and bless me with Self-  
Realisation, O Guru! ||6||

Raise me beyond all kinds of non-  
Soul dualism,

This alone, and nothing else,  
is my prayer, O Guru! ||7||

24.

O Sadguru (True Guru)! You are the  
embodiment of compassion and love;  
Kindly accept my prayers. |  
I am a sinner, amorous and mean-  
minded; know me to be one with  
impure intellect ||1||

It is in the nature of a true devotee to  
grieve in others' grief, and  
to rejoice in other's progress &  
prosperity. |  
I am not so even in my dreams; I am  
merely the source of anguish,

bringing sorrow to all in this world||  
2||

A true devotee never casts a greedy  
eye at other women and at others'  
wealth. |

But my mind always keeps running  
among these very (proscribed) things  
even as I am surrounded by millions  
of people. ||3||

True devotees are forgiving, full of  
mercy, and always remain calm &

composed amidst anything &  
everything. |

I am, to the contrary, devoid of  
compassion, hard-hearted and, as a  
consequence (of the six defilements  
of my mind), keep burning all the  
time within ||4||

How far, O Lord, shall I describe my  
crookedness? |

I don't find any way to focus my  
mind at thy lotus-feet! ||5||

Teach me through your Satsang  
(noble company) the right way so  
that,

I may set my feet on the very same  
path as that treaded by the true  
devotees. |

Otherwise, I shall continue to be  
singed in this world in the same way  
as those turned away from Sadguru  
do. ||6||

O Guru! I genuinely shudder at the  
thought of smouldering like this, but



my mind does not mend its way.|  
At times I do counsel my mind, but in  
vain, as it has no lasting impact. ||7||

O Gurudev! I have lost out to my  
mind and poignantly cry out to you,  
O Sadguru.|  
You are supportive and merciful.  
Kindly do something so that I may  
hold firmly your lotus-feet in my  
heart. ||8||

At your holy feet lies the sphere of

Divine light whereas I have fallen  
into the dark well (of ignorance). |  
Save me, O Guru, save me! Raise me  
into the domain of your radiant  
form.||9||

You instructed me to rise through the  
Suṣumnā or the Til Dwār, but I am  
unable to find that path within. |  
O Gurudev! Have pity on me, dispel  
the darkness (of my inner sky) and  
lift me up so that I may move on to  
the other side of the Til or the Dark

Point. ||10||

Make me fly high into the star-studded sky and even higher into the Region of the Thousand-petalled Lotus. |

Where Divine light keeps shining bright, where is seen the full moon's light. O Gurudev! Let these secret splendours be manifest unto me! ||11||

Trikuṭī is the source or origin of the three qualities/ attributes, is the abode

of the Para Brahma. |

O Gurudev! I beseech at your sacred feet; Help me so that I may attain to this house (Trikuṭī). ||12||

Here in the Trikuṭī the Divine Sun shines in all its brilliance.|

Where Shuddha Brahma resides and which is renowned as the “Śūnya Desh” (Void Region). ||13||

Guide me into the Mānasarovar, and make me grasp your own name (the

Quintessential Primordial Sound/  
Word). |

Your name is capable of fulfilling all  
our wishes and is the essence of the  
whole creation. ||14||

Lend me greater power so that I may  
soar into Mahā Śūnya (Greater Void),  
And even beyond. |

I may enter into the Bhanwar Gufā  
(Whirling Cave) – but even here the  
pain of transmigration is not relieved  
entirely. ||15||

Therefore, O Sadguru (True Guru),  
empower me to climb into the  
Satloka<sup>54</sup> (The realm of Pure  
Consciousness or Quintessential  
Unstruck Word). |

O Gurudev! Thus catapulting me into  
the Satloka<sup>54</sup>, make me absolutely  
pure. ||16||

Bless me that I may cross even the  
attribute-less Satloka and attain to the  
Nameless Land/Soundless State. |

O Lord! This way shower your blessings by elevating me unto my own true Home (the Domain of the Absolute Lord that is, God). ||17||

25.

Transform me into a true lover, O Satguru (True Guru), O Love's Epitome! ||ref.||

All forms of male & female that entice us so powerfully. |  
They capture our hearts; please detach me from them. ||1||

All the gross spectacles that drag me  
down...|

They dilute my love; please take my  
mind off them. ||2||

Four-limbed, Eight-limbed, or Many-  
limbed...|

Or astounding dazzles of light;  
remove my focus from them. ||3||

Taste, Sound, Touch & Smell that  
attract my attention.|

Rain your love, and withdraw me



from them. ||4||

Except the experiential bliss, dualistic  
are all other pleasures. |

These dualities are traps of illusion;  
weed out the Soul from all non-Soul  
form. ||5||

Indivisible, non-classifiable,  
impenetrable, nameless, non-dual,  
removed from grief...|

The Incomparable, transcendental  
form; make me absorbed in that form.

||6||

May I know this form of Yours, may I  
know this to by my form, too! |

Demolish the duality of You and me;  
make me One, One with Your form. ||

7||

26.

Again and again I pray unto thee, O  
Great Guru Lord! |

Cast your compassionate glance; in

your lotus feet may I remain  
absorbed! ||1||

O Immensely Kind Guru, pay  
attention to my sorry state. |  
None in the world is as steeped as I  
am in misery & fault. ||2||

In four main categories of life forms,  
my ignorance forced me through. |  
I did not realise the glory of your  
feet, though unutterable pain I had to  
go through. ||3||

Now that you, O Generous Guru,  
have mercifully blessed me with a  
human body...|

I still keep roaming on the road to  
death, unmindful of the rare  
opportunity. ||4||

There is none like you, kindly listen,  
O Master Perfect! |

Who can pull me away from the road  
that leads unto death. ||5||

Drunken and riding the waves of lust,  
I indulge in what I must not. |

Turning blind to morality, senses I  
gratify and stray from right path. ||6||

I burn in the fire of rage and value no  
one at all...|

Misbehave with parents and those  
who wish me well. ||7||

Fallen into the abyss of greed, the  
acts I engage in, |

Have sullied my vision, and let me  
not see reason. ||8||

O True Guru, generous and merciful,  
please listen to my prayer. |

Kindly light up my vision, I have had  
a lot to suffer. ||9||

None can match your beneficence,  
aver all sants. |

Bless me with inner vision, and pull  
me out of dark depths. ||10||

Kindly listen further, my misdeeds go  
beyond number. |

Under whose spell I can't retreat to  
your truly safe shelter. ||11||

Not even in my dreams, out of the  
cell of my ignorance, I ever move

out. |

And suffer untold grief, not able to  
wriggle out. ||12||

Be merciful O my benefactor, you  
alone can salvage. |

I beg of you again & again, kindly  
free me of this bondage. ||13||

Wanton with pride, my own praises  
do I sing. |

In my blind zeal for prestige, I regard  
others as nothing. ||14||

Describe I can't, so many  
misdemeanours I commit. |  
All the ways to serve you, my mind  
has quit. ||15||

Oh so many are my flaws, I can't  
even detect. |  
O True Guru, you are all-knowing,  
you surely know all that. ||16||

Spotting all my evils, kindly remove  
all of them. |  
O Sin Destroyer, take pity and  
destroy them. ||17||



Too heavy is the baggage of sins I  
carry over my head. |

Under its weight I am sure to die, if  
help you don't extend. ||18||

None can bail me out, leave you, O  
Guru Charitable. |

Give a nasty kick to my head, to  
throw off sins' bundle. ||19||

Sinful living and faulty thinking have  
made my sight sullied. |

Seeing my helplessness, show  
compassion, O Dear Lord. ||20||

None else save you, O Lord, can  
purify my sight. |  
Rain your divine mercy and distil my  
sight. ||21||

Let your grace & love shower, O  
Epitome of Love! |  
Merge me in the True Name, fully  
full of love. ||22||

27.

O Lord Satguru! Be compassionate  
and bless me with your devotion, I  
appeal. |

Aeons & aeons have I wandered in  
the cycle of birth & death; now take  
me off the Wheel ||1||

Through diverse life forms like  
animals, birds, insects, numberless  
times I have roamed. |

This time I have been gifted  
gracefully this human body, save me  
please O Lord! ||2||

All powerful giver that thou art, take  
away my woes and bestow  
everlasting bliss. |

Whatever would you will, will  
happen; all is within your hands. ||3||

Shower your grace, O Lovable Lord!  
You are the Whole and your part am  
I. |

You are the Sun, I your ray; you are  
my forefather and I am your progeny.  
||4||

Only that much is different between  
you and me; this difference is at the  
root of all my agony. |

Be merciful and demolish this

disparity; and do this great favour  
unto me. ||5||

The web my mind weaves of hope,  
fear & grief - feelings all and sundry.

|

May all that melt and may my mind  
be dedicated to your feet, only this  
much prays Mehī. ||6||

28.

O Benefactor Satguru, O Donor  
Satguru, O Giver Satguru, O  
Generous Satguru! |

Listen to my prayers, O my Beloved,  
my True Friend, my Father, O  
Munificent Guru! ||Ref.||

O merciful, charitable Guru, you  
bestow happiness. |  
Sin-destructor, O infinitely  
compassionate Guru, O Giver of  
bliss! ||1||

I have been lying, for ages, in utter  
misery. |  
My hunger for illusory pleasures  
have divested me of my intellect and  
my memory.||2||

Around my neck the noose of mind &  
senses hangs. |

Under its sway I remain forever a  
prey to Death's pangs. ||3||

Lust, anger, pride & greed torment  
me always. |

Helpless in their hands I fail to  
control my mind & senses. ||4||

Wherever I rush hoping to find  
happiness...|

I find myself singed in the raging fire  
of distress. ||5||

Just as a deer runs here & there,  
chasing a mirage, to get grief only. |  
So am I tossed into cistern of woes  
only. ||6||

Under the spell of grief senseless am  
I getting. |  
The words fail me as I describe my  
suffering,. ||7||

Trapped in dark I see no light. |  
Unable to find where dwells light! ||  
8||



O Lord! You are all-knowing, kind  
and large of heart. |

O Guru, O friend of poor, you know  
all that is in my heart. ||9||

I implore poignantly, “Take pity on  
me”. |

O poor’s pal, patron of distressed,  
Ocean of bliss are thee. ||10||

O smasher of sorrows! Snap the  
Death’s snare and singe my misery. |  
O compassionate, tender-hearted!  
Shower thy grace upon me. ||11||

From the trap of Death-god rescue  
me quickly. |

Kindly keep your vow I plead unto  
thee. ||12||

Pull me out from darkness into light. |  
Make me sit beside you; with the  
hand of your Word hold me tight. ||  
13||

Free me from fetters of Death with  
your embrace. |  
Listen, O master, to my wail of  
distress. ||14||

There is none else I can approach and  
pray. |

You, O Kind Guru, are the one only,  
Death's web who can flay. ||15||

“O True Guru”, “O True Guru”, I  
implore always and sing. |

Be pleased and grant me the safety of  
your lotus feet, O magnanimous  
King! ||16||

29.

Satguru has come to bless with his  
glimpse, Ah! Fortune has begun to

smile on me.! ||refrain||

All good omens are showing up,  
everything is soaked with joy and  
beneficence. |

Swarm of sins fled away by a mere  
glimpse of his, drenched in virtuosity  
is the whole ambience. ||1||

Meditate on the holy feet of the  
Satguru, O Friends! Of unlimited joy  
is the day today. |

Offering everything – body, mind,  
wealth & soul - I, Mehī, am fully  
fulfilled today. ||2||

30.

Worship, O Mind, the Satguru, the  
true Guru, the true Guru! ||1||

He cautions us, he salvages the Soul,  
takes away all worldly fears the  
true Guru. | worship... ||2||

Busts the darkness of illusion, brings  
to light wisdom,  
and purifies heart the true Guru.  
| worship... ||3||

Explains the nature of true soul and  
untrue illusion,

O, exceedingly charming is the  
true Guru. | worship...||4||

Everything else, with or without  
attributes, is illusory,

the Soul transcends everything,  
says the true Guru. | worship...||5||

Extricates the Soul out of the filth of  
non-soul,

destroys all dualism the true  
Guru. | worship...||6||

Clarifies the distinction of micro- &  
macrocosms,

rids the Soul of illusion the true  
Guru. | worship...||7||

Service to Guru firms up love for  
Satsang

keeps away from all sins the  
true Guru. | worship...||8||

Teaches how to unite the Soul with  
the Word,

removes all ominous threats the  
true Guru. | worship...||9||

Imparts virtues of wisdom,  
detachment & discretion,  
is ever absorbed on divine word  
the true Guru. | worship...||10||

Gifts undiminished purest devotion,  
is truly omniscient the true  
Guru. | worship...||11||

Bestow love on us, O giver of love,  
may we be focussed on your  
lotus feet, O true Guru! | worship...||  
12||



Joining the two pure rays of sight  
plead I,  
        unveil the door-within-the-  
body, O true Guru! |worship...||13||

31.

Kindly listen to my prayer, O True  
Guru! ||ref||

Poor am I, mean, dishonest and  
wicked,  
        carrying a heavy bundle of sins  
over my head. |

Lustful, irascible, badly errant me,  
the complete package of sins am I, ||  
there is none as sinful as I. ||1||

Hearing of the difficult destiny that  
awaits the sinners,  
in my heart I have tremors. |

Is there anyone compassionate to  
salvage me the sinner?

I wander asking here and there. ||  
Only your name, O Guru, I hear.||

2||

You redeem the vile, I have heard,  
hence I cry out to you aloud. |  
If you could bail out the base one like  
me,  
truly great art thee! ||  
Kindly consider, O redeemer, my  
humble plea. ||3||

Satguru Baba Devī Sāhab! At thy  
lotus feet,  
again & again I humbly entreat. |  
You are the salvager, says Mehī, of  
the depraved,  
I implore this time to be

salvaged! ||

Every moment, to you, will I be  
dedicated. ||4||

32.

Glory be to the True Guru! ||Ref.||

A dreadful dark well is this world;  
our body is filled with darkness. |  
In this darkness the jīv<sup>55</sup> suffers  
untold misery, forgetful of its home  
address. ||

And, without True Guru, is stricken

with grief & distress.||1||

Except True Guru there is none else,  
the secret who can tell. |

That guides the jīv [1] beyond  
rebirth, that does darkness dispel. ||  
To its home where bliss & bliss  
prevail. ||2||

True Guru shouts again & again,  
unique is the way to home. |  
Not in water, not in stones, nor in  
amazing gigantic form. ||

It lies embellished within our own  
dome. ||3||

Baba Devī Sāhab is perfect Guru,  
Mehī does proclaim. |  
Seek the shelter of true Guru, if you  
wish to be back home. ||  
Then will you find the way to your  
own home. ||4||

33.

Practice meditation regularly, stilling  
your gaze like the Hawk-Cuckoo

does. |

Freezing your sight at the Point Form  
of God, ascend quickly into the  
Sphere of Radiance. ||1||

Lord Rām's Name, the Quintessential  
Melody, has stemmed from the  
Supreme Lord at its Centre.|

Meditate on that Melody, meet the  
Lord, and annihilate the birth & death  
cycle. ||2||

But for true devotion to the Guru and

service of sages, none ever has  
accomplished any real feat. |  
Keep the Guru in constant  
remembrance, focus attention at his  
lotus feet. ||3||

Radiant point, Moon and Sun shine  
bright within, resonate streams of  
Sound Divine. |  
But these are manifest to him alone  
who shrinks himself into the  
Suṣumnā. ||4||



I sacrifice myself, says Mehī, at my  
Guru, who taught me this secret. |  
Victory be to you, my perfect Guru! I  
seek your refuge, day & night. ||5||

34.

Why aren't You (God) seen, O spark  
of the eyes<sup>56</sup>, O Beloved of all?  
Why are You not grasped by senses,  
though You enliven<sup>57</sup> every Individual  
Soul? ||1||

You pervade every particle of the  
body from top to toes. |

Yet why are you not caught though  
you fill every atom of Cosmos? ||2||

All forms are Yours, still You are  
formless!

Subtler are mind & intellect, why  
even these are helpless? ||3||

As space spreads evenly, within and  
without a pot. |

So You permeate all, yet why aren't  
You manifest? ||4||

Between You and own Self, he who  
can erase the dualism ...|  
His all doubts, O Mehī, get dissolved;  
He becomes You and You become  
him. ||5||

35

O God! You are ineffable, nameless,  
transcendental Lord, beyond  
attributes of senses and both  
natures<sup>151</sup>. ||1||

O God! You pervade all, known as  
Rām, distinct from all creatures. ||2||

Un-manifest, imperceptible, beyond  
ephemeral & eternal, attainable to a  
sant. ||3||

Ever-existent, infinite, lord lovable,  
everywhere present. ||4||

In every land, in no land,  
pervasiveness you transcend. ||5||

Converging the rays, O Mehī,  
worship the Lord, worshipping, thus,  
go beyond. ||6||

36.

The God is Indescribable.

Indwelling all things & beings,  
He is Nameless & Ineffable. ||1||

Every atom & molecule, all bodies –  
large & small.

He pervades, as does space,  
through one & all. ||2||

All creations including things visible  
& invisible, |

Lie within Him, but to contain  
Him it is never ever possible. ||3||

Without a beginning or end or any  
organs, the grandest entity, |  
Imperishable, Invincible, He  
lives everywhere with densest  
density. ||4||

Knowable only by Soul, Subtlest,  
Imperceptible to any organ, |  
Learning tact from Guru and  
worshipping God, O Mehī,  
the seeker earns salvation. ||5||

37.

Ineffable, Nameless, Defect-free,  
beyond all organs & creations,  
Is God, the Supreme Lord. ||  
ref.||

The Loftiest Being, beyond the  
perishable & imperishable nature,  
attained by sants,  
Is God, the Supreme Lord. |

Beyond nature with & without  
attributes, beyond nature ephemeral

& eternal<sup>1</sup>,

Is God, the Supreme Lord. ||1||

Worshipping whom the Soul gets  
liberated, Infinite, Limitless,

Essence of the Essence is God,  
the Supreme Lord. |

With folded hands implores Mehī,  
“Salvage me please,

O God, the Supreme Lord!” ||2||



That Who is without any colour,  
shape or form. |

That Who cannot be seen even  
with supernatural eyes. ||

That Who is not entrapped within the  
fourteen organs. |

That Who is not tied down by  
any kind of bondage. ||

That very Supreme Being is the  
substratum of everything. |

That alone is the beloved Lord;  
He alone is the Lord Beloved. ||1||

That Who is not bound by three  
bodies and five shells. |

That Who has neither length nor  
width, is neither straight nor curved<sup>58</sup>.

||

That Who is neither stationary nor  
mobile. |

That Who is neither non-  
conscious nor conscious. ||

That very Supreme Being is the  
substratum of everything. |

That alone is the beloved Lord;  
He alone is the Lord Beloved. ||2||

Of Whom there is no beginning,  
middle or end. |

That Who can never be  
enveloped completely by the unreal. ||  
That Whom not even Comprehensive  
Brahm can match. |

That Who cannot be described as  
either with or without attributes. ||  
That very Supreme Being is the  
substratum of everything. |

That alone is the beloved Lord;

He alone is the Lord Beloved. ||3||

That Who permeates everything with  
merely a part of His. |

Yet He Himself does not assume  
any of those shapes<sup>59</sup>. ||

Of Whom conscious<sup>1</sup> as well as non-  
conscious<sup>1</sup> Brahm are but a part. |

With Whom nothing else can  
attain parity. ||

That very Supreme Being is the  
substratum of everything. |

That alone is the beloved Lord;  
He alone is the Lord Beloved. ||4||

Eternally Blissful & Conscious  
Brahm, the Lord of nature up to  
Trikuṭī. |

Mind Brahm, Intellect Brahm,  
Conscious Brahm. ||  
Om Brahm and Supra-causal  
Brahm<sup>60</sup>. |

That near Whom none of these  
seven Brahms can reach. ||  
That very Supreme Being is the

substratum of everything. |

That alone is the beloved Lord;  
He alone is the Lord Beloved. ||5||

Untouched by birth & death is Who. |

Who is neither any one of the ten  
or twenty-four incarnations<sup>61</sup>. ||

He Who cannot be contained even  
within all cosmoses. |

He Whose limits cannot be  
traced by non-conscious or conscious  
nature<sup>1</sup>. ||

That very Supreme Being is the

substratum of everything. |

That alone is the beloved Lord;  
He alone is the Lord Beloved. ||6||

He Who cannot be illumined by the  
Sun. |

That Who cannot be delimited by  
the unreal Nature.||

He Who is inaccessible to speech,  
mind & intellect. |

Sage Vāhv<sup>62</sup> described Whom as  
Silence. ||

That very Supreme Being is the

substratum of everything. |

That alone is the beloved Lord;  
He alone is the Lord Beloved. ||7||

He Who always remains as He is,  
ever unchanged. |

He to Whom nothing else could  
be similar. ||

He except Whom everything else has  
origin. |

He Who is One Only, without-a-  
beginning. ||

That very Supreme Being is the



substratum of everything. |

That alone is the beloved Lord;  
He alone is the Lord Beloved. ||8||

39.

O God! How can I see you?  
Living always in the company of the  
body & senses,  
I can only perceive illusion...  
You are known to be beyond illusion.  
||1||

Intelligence, mind and senses grasp  
illusion;  
under their charm,  
ever-engrossed I remain in illusion. |  
O Lord! You are beyond the senses,  
mind and intellect;  
But I am unable to renounce these,  
and move swiftly on and on. ||2||

Kindly be merciful and escort me  
out of the company of these so that,  
the non-conscious or inert I might  
transcend. |

Be compassionate, O Master, prays  
Mehī,  
and reveal yourself to make me revel

in the resulting bliss to my heart's  
content. ||3||

40.

As with eyes, eyes are seen. |

Pleasure of skin is had with skin. ||1||

So by the Soul is the Supreme Soul  
witnessed. |

And, thus, the bliss of Soul - God  
union is had. ||2||

Extremely rare is this; sight & touch,

Mind & intellect - beyond their reach.

||3||

He who meditates with intense  
concentration. |

And observes rectitude with steadfast  
devotion. ||4||

He attains, O Mehlī, That that is rare. |

And comes never in this world again  
to wander. ||5||

41.

All that is perceived through intellect  
and mind... |

All that is grasped through intellect  
and mind... ||1||

All that is seen through supernatural  
vision... |

Whatever supernatural form is seen  
or touched or seen... ||2||

Illusory are all such grasp &  
perception. |

O Noble People, these are not God-  
realisation. ||3||

Beyond mind, body and nature of all  
kinds ...

Beyond all the veils of non-conscious  
planes...||4||

Those who can reach (beyond these)  
with the grace of Guru-God...|

They alone, O Mehlī, get True Darṣan  
(Realisation). ||5||

42.

Not land, not water, not air, not fire, |  
Neither space nor the five deceptive

sensory objects. ||

Neither three attributes nor the  
fourteen senses<sup>53</sup>. |

Neither the Unmanifest,  
Unintelligible Primordial Nature<sup>63</sup>.  
Beyond everything else is that  
Absolute Being...

That alone is the Soul; that alone is  
the Soul. || Beyond everything else  
is...||1||

Not plant kingdom, not born of heat.|  
Neither egg-born nor viviparous. ||

Neither the Universal form of God  
nor Vishnu. |

He is neither Shiva nor Brahma. ||

Beyond everything else is...||2||

Not solid or liquid is That.|

Not gas nor darkness is That. ||

Not light, not even Sound is That.|

There is nothing else that can stick to

That. || Beyond everything else is...||

3||

Neither supple is That nor does That



shrink or vibrate<sup>67</sup>.|

It has no motion, no extensiveness. ||

That is neither molecule nor atom.|

No measure, line or even point can  
represent Him. || Beyond everything  
else is...||4||

Not gross, not subtle in form. |

Neither causal nor manifest in form. ||

Not non-consciousness, not even  
conscious. |

Neither micro-cosmos (body) nor  
macro-cosmos (world or universe). ||

Beyond everything else is...||5||

It permeates water & land both but is  
itself neither of the two. |

It permeates fire & air but is itself  
neither fire nor air.||

It permeates space (sky) formed of  
three attributes but itself is not even  
space. |

It indwells the sensory organs but  
itself does not become any of them. ||

Beyond everything else is...||6||

Beyond the primal nature<sup>63</sup> as well as  
within the nature. |

O noble men! Tell me how to  
describe that Still Entity. ||

It completely fills the Primordial  
Illusion (Nature)<sup>63</sup>, but itself is non-  
illusory. |

He is in the absolutely un-manifest<sup>64</sup>  
and even beyond the un-manifest. ||

Beyond everything else is...||7||

Brahmā, the Great Vishnu, the  
universal form, Vishnu, Shiv. |

All gods, demons, humans, snakes &  
demigods. ||

Stationary or moving, whatever exists  
wherever.|

He is immanent through all of these  
and yet is like none of these. ||

Beyond everything else is...||8||

That which cannot be killed, or cut by  
anything. |

That which does not rot, nor can be  
burnt. ||

That which cannot be absorbed by

any absorbent. |

That which cannot be pushed away  
by anything. || Beyond everything  
else is...||9||

That that is untouched by birth or  
death. |

That that is never visited by stages of  
childhood, youth or old age. ||

Neither of the four states<sup>65</sup> ever come  
to whom. |

That that belongs to none of the four  
classes<sup>66</sup>. || Beyond everything else

is...||10||

That never comes nor departs<sup>67</sup>. |

Is neither the speaker nor the  
listener<sup>68</sup>. ||

Is neither the doer nor the non-doer<sup>68</sup>.

|

Nothing happens or is accomplished  
without whom. || Beyond everything  
else is...||11||

Is neither without nor with attributes<sup>5</sup>.

|

Is neither truth nor untruth, neither  
mortal nor immortal<sup>1</sup>. ||

That that covers everything but  
cannot be covered. |

Neither the enjoyer nor yogi, is  
neither benevolent nor malevolent. ||  
Beyond everything else is...||12||

That is not covered by any form of  
triad<sup>11</sup>. |

Not described by any relative words.  
||

That that transcends the Om or the

Word-God<sup>21</sup>. |

Is beyond all sounds – struck or  
unstruck<sup>10</sup>. || Beyond everything else  
is...||13||

That doesn't not bend in association  
with anything twisted<sup>67</sup>. |

That is not straightened in association  
with anything straight. ||

That is not called living in association  
with any living being. |

That is not dead in association with  
the dead. || Beyond everything else



is...||14||

Just as a pot enclosing space moves  
within space. |

So do all filled with Him move  
within Him. ||

That that has neither beginning, mid  
nor end. |

There exists no space that can  
accommodate Him, completely. ||

Beyond everything else...||15||

Although space is variously referred

to as pot-sky, curtain-sky and house-sky. |

The space, nevertheless, remains one only, unbroken. ||

Likewise the same Soul pervades all – immobile as well as mobile entities.

|

That Soul never breaks nor becomes rarer. || Beyond everything else is...||

16||

That existed alone even when time was not there.|

Neither will there ever be any time  
when He wouldn't be. ||

Time will surely die but He will  
remain, forever. |

This, however, becomes known to  
him/her alone who has found a true  
Guru. || Beyond everything else is...||  
17||

He is not worthy of perception to the  
best of brains or intellect. |

He is unintelligible, say all sants. ||  
How can I, O Mehī, describe That

completely! |

(I cannot) just as the one trading in  
pebbles can't describe precious gems!

|| Beyond everything else is...||18||

43.

Beyond all fields (bodies),  
perishable<sup>1</sup> & imperishable<sup>2</sup> domains,  
is He who is completely out-of-  
world. |

Meditate on Him day & night, O

Mehī, inverting your focus inward. ||  
1||

With the sharp pointed tip of the two  
currents of vision, pierce the  
effulgent point. |

Behold the stars, Moon & Sun, and  
also listen to the inner sound. ||2||

As one river merges into another,  
flying like a bird and swimming like  
a fish...|

Wading from one sound into another,  
unto the Lord devotees reach. ||3||

Listen intently, says Mehī, this is the path of sants.|

Practicing meditation alertly, embrace this famed path of highest devotion in your hearts. ||4||

44.

I illustrate the precepts of Santmat for the beneficence of spiritual practitioners.

I describe these principles in the form of aril<sup>69</sup> verses, knowing & practicing

which correctly, the practitioners will become truly blessed.

These precepts, each one of these, are invaluable or priceless.

Bowing my head in obeisance at the lotus feet of the sants I, Mehī, am going to describe whatever I desire to say. ||1||

Attend the noble company of sants & serve them daily.

Listen attentively to their life-giving words and imbibe them whole heartedly.

Reflect these discourses and if you are not able to understand these fully, go and learn again from them (sants).

In line with the knowledge thus gained, Mehī advises, mould your behaviour/conduct accordingly. ||2||



Having gathered knowledge (in Satsang) thus, search for, and select, a true teacher (Guru).

All the efforts at seeking Self-Realisation in absence of the guidance of a True Guru are incomplete, are imperfect.

Mehī says, I am going to narrate, in the form of kuṇḍaliyā <sup>70</sup> chhand, how to identify a true Guru.

If you finally get one such Guru with the grace of God, serve him throwing away or sacrificing your own ego. ||3||

## **Kuṇḍaliyā**

He who knows the way to liberation,  
he who practices meditation  
everyday,

Practises meditation regularly and  
lives in this world with a true & pure  
heart,

Whose detachment goes on  
increasing every day, he who loves  
Satsang,

he who destroys faulty thinking or  
evil thoughts (of his disciples) by  
imparting the right knowledge,

he who firmly implants the precepts  
of Santmat in our minds clarifying all  
our doubts;

he and only he (who is gifted with all the above-mentioned virtues), says Mehī, can be a Guru with a true & pure heart.

## **Aril**

Utter pleasant truth, and shun stealing,

give up consuming intoxicating substances,

renounce adultery and commit no violence.

Meditate with a pure mind as instructed by the Guru.

I am going to tell about, says Mehī, how to practice meditation;

So, please listen with rapt attention ||  
4||

Sit on a pure ‘Āsan’<sup>71</sup> keeping your back, neck and head in a straight (vertical) line.

Then keeping your mouth and eyes shut, internally chant the name of your desired deity or Guru and internally visualise the form of your Guru (or desired deity).

Doing so regularly with loving devotion, with perseverance, the mind gets purified.

I will now describe, Mehī articulates,  
what is to be done next, so please  
listen attentively. ||5||

To wherever the mind often strays,  
then & there only,  
bring it back again and again and  
focus on the target.

Thus, practise ‘Pratyāhār’<sup>72</sup> and move  
up to or acquire the state of  
‘dhārṇā’<sup>73</sup>.

Mehī says, holding on to the

(conscious) current in the inner sky,  
move ahead, then move further  
ahead.||6||

Alertly grasp the essential & fully  
conscious current in the inner sky,  
and consciously behold the  
resplendent wonders there.  
Still your gaze, your currents of  
vision, at the bank or wharf of  
Sushumna (the Tenth Door),



and quickly ascend through this door,  
exhorts Mehī.||7||

Bravely practising thus, ascend into  
the ‘Brahmāṇḍ’ (Macro Cosmos)  
leaving the ‘pinḍ’ (body or micro-  
cosmos) behind.

For this, make your sight penetrate  
into the Suṣumnā, just as an arrow  
pierces through its target.

‘Vindu’<sup>74</sup> and ‘nād’<sup>75</sup> would receive  
you as guides/escorts.

and take you, says Mehī, on a trip to  
the realm of Divine light and Divine  
Sound ||8||

Tour through the sphere of radiance,  
and see the glittering light.

In the proximity of the ‘vindu’<sup>74</sup>  
(brilliant point) is seen the light of  
glow-worm; see it fixedly.

Lightning is also seen there; it is very  
difficult to fix the gaze at this.

How would the sight be able to fix or  
still itself at the glittering point,  
remarks Mehī,

so long as the surat<sup>76</sup> keeps wavering?  
||9||

Through rigorous practice of ‘driṣṭi  
yoga’ (Meditation on Divine Light),  
the trembling or of surat<sup>76</sup> would  
automatically go away as it matures  
(at meditation).

The Til Dwār<sup>77</sup> is broken open under the piercing thrust of constant, fixed gazing.

Yes, Mehī counsels, keep gazing intently and with all your might.||10||

Close the trio (eyes, ears and mouth) and while looking at the resplendent point, perceive the current of sound.

Being drawn or attracted by the sounds of a large variety, move on from one sound to another.

Crickets chirp, black beetle hums,

Bells ring, O yes, O Mehī, sounds of  
conch, great pipe etc. resonate there.||  
11||

Current of sound is perceived along  
with sighting of star and flame of a  
burning lamp.

Divine sky replete with supernatural  
moonlight unfolds.

Ah! How it feels to perceive the  
various sounds there, to behold the  
astonishing full moon<sup>78</sup>,

It can be experienced by, O Mehī,  
that perseverant and brave  
(practitioner) alone who is immersed  
in inner meditation. ||12||

He who gets very profoundly  
engrossed in meditation,  
loses awareness of his gross body;  
such a practitioner must be very  
steadfast and resolute.

Such an inwardly-turned practitioner  
is not even aware of the time whether

it is evening or morning, day or night!

Externally he is motionless like a dead wood but, says Mehī, he is fully alert internally all the time. ||13||

In comparison to which this Sun (of external cosmos) looks like a dark mass,

Such a splendid Sun<sup>79</sup> lies ahead of the Domain of Moon.

Who can describe those deafening  
sounds that are heard there in the  
inner sky?

Sounds like beating of large drums,  
exclaims Mehī, and thundering of  
clouds keep reverberating there. ||14||

Further ahead lies the Region of Void  
where there is sound and sound only.

Only such a servant of sant, who  
always pines to go back to his  
primeval or original home,



gets to listen, through the ears of attention, to the captivating melody of flute.

Meditating upon such melodies evokes great curiosity, describes Mehī||15||

When we find an adept Guru, he gives us the secret clues to Meditation on the Divine Sound Current.

That unchanging Sound, which can be likened to nothing else, is called

the Quintessential or Primeval  
Unstruck Sound/Word.

Even this Quintessential Sound gets  
dissolved in soundlessness.

Sants sing glories, O Mehī, of the  
Supreme Soundless Being calling it  
Soundless, Nameless etc. ||16||

Accompanying the Quintessential  
Sound, the surat merges into the  
indescribable realm, the Highest  
State.

This very Highest & Unique State is  
also termed as Non-Sound,  
Soundless, Nameless etc.

Attaining the Supreme Sovereign  
God who is devoid of all the  
dichotomies & dualities,

Such Soul has never to come back  
into this world, avers Mehī, it does  
not have to compulsorily take birth in  
this world. ||17||

Kindly listen! I describe the five  
naubats <sup>80</sup>. |

O Learned Devotees! Kindly  
immerse your attention upon these. ||  
1||

The first Naubat rings at the junction  
of the Astral and Gross Spheres. |  
The second one resounds at the  
meeting point of the Causal and  
Astral Realms. ||2||

Where the Equilibriumal Non-Conscious  
and the Disordered Non-conscious

Planes meet, |  
Know that to be the confluence of the  
Supra-Causal and Causal Domains. ||  
3||

The Third Naubat keeps playing  
unceasingly at this junction. |  
Next comes the convergence of the  
Kaivalya (Purely Conscious) and  
Supra-Causal Dominions. ||4||

This is where the Purely Conscious  
and the Equibrial Non-conscious  
Territories join. |  
I call this (the central Sound

perceived here), after due  
consideration, the fourth Naubat. ||5||

The Centre of the Pure, Spotless  
Consciousness lies still further. |  
The wise have called the same as the  
Centre of Para Prakriti (Conscious  
Nature) also. ||6||

The most astonishing & matchless  
melody emanates from here itself. |  
This fifth Naubat, says Mehī, lifts the  
perceiving soul completely above  
transmigration. ||7||

46.

"O Noble Men! Kindly know that  
there are five centres of creation. |  
The Central Sound issuing from each  
of these is called a 'Naubat'. ||1||

This way, five melodious naubats  
keep ringing all the time. |  
Those who sink within, discover  
these and feel the bliss. ||2||

Two centres are there – one each for the Conscious and Supra-Causal Nature. |

And three centres – one each for Causal, Astral and Gross spheres. ||3||

The Realm of perfectly pure consciousness is also called “Parā/ Kaivalya Prakriti”. |

The Supra-Causal Region is known as “Aparā/ Avyakt Jaḍ Prakriti”. ||4||

The first aberration or anomaly (*that takes place in the Supra-Causal Domain*) is called Causal. |



See for yourself all of these, says  
Mehī, within your own body. ||5||"

47.

Listen, O Dwellers of the World! |  
Ephemeral is this world, sure to be  
destroyed. ||1||

A palace of smoke is this world. |  
Great deception is this world. || 2||

All sants have known this world as  
transitory. | And yet you place all

your hopes, clinging to it so tightly. ||  
3||

Pleasures here are but a mirage. | Yet,  
like a deer, you run after the forage. ||  
4||

And, under grave worldly miseries,  
reel O you. | Tell me, who can help  
you other than Guru? ||5||

In this inn truly yours is none. |  
Whether your parents, wife or son. ||

6||

Brother, family, relatives or friends. |  
King, the subjects, or anyone else. ||

7||

Residents of the seven heavens. | All  
the deities with amazing opulence. ||

8||

None is permanent, everyone is on a  
travel. | He alone is truth, peace and  
eternal. ||9||

Epitome of peace, He is the Supreme  
Lord. | He is, say sants, beyond the  
Word. ||10||

He is beyond both - perishable &  
perpetual. | Beyond all with or  
without attributes, He is full of love  
for all. ||11||

Invisible, Unintelligible, He is  
Nameless. | Ineffable, all  
transcending, He is bliss & bliss. ||12||

He is beyond mind, all attributes  
derive from Him. | All doubting ones  
remain steeped in gloom. ||13||

He alone is your Lord Beneficent,  
listen O Brother! | Who else can be of  
help, here, there, or anywhere? ||14||

With all the dedication Him you  
worship. | Having learnt from a true  
Guru the way to worship. ||15||

Both are the same - He or a true  
Guru. | With this firm faith, serve the  
Guru. ||16||

Serve the Guru, worship the Guru. |  
Your mind let no doubt creep  
through. ||17||

In this world, fully unattached should  
you live. | And control sensory organs  
that make you grieve. ||18||

Lust, anger, ego, Infatuation you must

shun. | Shake off greed and be firm in  
Guru-devotion. ||19||

All the deceit and the vanity of mind.  
| Attachment, enmity and vices of all  
kind. ||20||

Give up these by and by if you wish  
for your good. | Listen to the Guru,  
not to your wanton mood. ||21||

Adultery, lie, intoxication, violence |  
And stealing are the five grave sins.||

22||

These will do you harm if you don't  
refrain. | Will tie you in powerful,  
agonizing worldly chain. ||23||

Wine, opium, hemp, cocaine |  
Palmyra juice, chandū <sup>81</sup>, heroin ||24||

Tobacco and intoxicants of  
miscellaneous strain | Are worth  
rejecting, you must abstain. ||25||



Relinquish eating meat and fish. |  
Pure & righteous keep your dish. ||  
26||

First bring your diet under control. |  
Then slowly other vices you kill. ||27||

Do attend everyday Satsang. |  
Internal as well as external Satsang. ||  
28||

Listen & read spiritual literature for  
external Satsang. | Unbroken trance is

the internal Satsang. ||29||

Practise meditation with your eyes closed. | Sitting motionlessly quite easily posed. ||30||

Recite internally the mantra of Guru. | Focus mentally on the form of Guru. ||31||

Having obtained some success in these | Next you try and your sight you freeze. ||32||

Grip the Suṣumnā point with a fixed  
gaze. | Free yourself of the gross  
bondage. ||33||

Steady at the point, hark! Many a  
sound | Of countless varieties  
incessantly resound. ||34||

Listening to sounds soars high the  
soul. | And sees the painful inner  
walls fall. ||35||

Leaving behind the vast expanse of  
darkness | Climbs the Soul into realm  
of brightness. ||36||

Clutching the sound-string, rising  
higher & higher | The soul's  
contentment gets better & better. ||37||

The soul then perceives what is  
Rāmnām, or the Primal Name. | Or,  
sants have called, as the  
Quintessential Name. ||38||

That Sound is attribute-less, pure & conscious. | Let the Soul grasp that, transcending the non-conscious or inert. ||39||

Even this Sound dissolves into Soundlessness. | The Kingdom that lies beyond attribute-less-ness. ||40||

Left behind is the Domain of the Sound. | The Soul merges into the Nameless, Realm of No Sound. ||41||

Soundless, Nameless, the Supreme  
Lord | The Epitome of Peace is thus  
realised. ||42||

Who has attained this state, a sant is  
(s)he called. | Liberated himself, he  
alerts the world. ||43||

Tenets of Santmat, O Brother, in terse  
| I explained to you singing this verse.  
||44||

Those who have learnt should

practise these fully. | And live in this  
world conducting virtuously. ||45||

Marching ahead with a mind  
detached | Love for Satsang should be  
strengthened. ||46||

If you find one who can ingrain this  
thought. | And demolish for good all  
your doubt ||47||

Accept him as a Guru with a loving  
heart. | Serve him with faith, treat him

as a sant. ||48||

Deceit with Guru? Never, never,  
never! | Elixir of his love should you  
sip ever, ever, ever. ||49||

Always talk sweetly, humbly to him. |  
Everything is destroyed with vanity  
& whim. ||50||

Never should you keep a trace of  
vanity. | Or you will remain in this  
mire for eternity. ||51||



48.

True Guru teaches the secret of the  
(inner) skyway. ||1||

Through the Centre of Dark Realm as  
fine as the tip of the needle,  
The Soul races ahead riding the  
chariot of sight. ||2||

Leaving behind the Domain of Light  
it moves into Sound,  
And (subsequently) reaches her  
Unchanging, Immortal Abode. ||3||

The servant ‘Mehī’ hinges all hopes  
on his true Guru,  
Always bows his head in utmost  
reverence. ||4||

O Brother, seek the shelter of Guru,  
without him one is shrouded in  
darkness,

and never sees true wisdom;  
seek the shelter of Guru. ||1||

O Brother, serve the Guru and find  
the secret of devotion; your visible  
gross body,

is full of darkness; move  
across that entering through the  
radiant point. ||2||

O Brother, move even beyond Divine  
Light; in the Thousand-petalled

Lotus<sup>84</sup>,

scintillates Divine Light, and  
the Sun is seen rising in the Trikuṭī<sup>84</sup>.

||3||

O Brother, abandoning light grasp  
Divine Sound, catch hold of the  
matchless Sound,

go beyond the Void<sup>84</sup> &  
Greater Void<sup>84</sup>, and transcend even  
the Whirling Cave<sup>84</sup>. ||4||

O Brother, merge the Soul into  
Sound, cross over macrocosm,  
remain immersed in the

Eternal State; you will never be  
caught again into the

Wheel of

Transmigration. ||5||

O Brother, hidden is this secret Guru  
imparts; to him who serves Guru,  
is revealed the Path-to-  
Truth, O Mehī, and to none else. ||6||

50.

Seek the shelter of Guru, sing the  
glory of Guru. Stilling your attention

in the Suṣumnā,  
Behold the Third Til<sup>27</sup>. || Listen, O  
Noble People! ||refrain||

The Radiant Point shines, the five  
colours<sup>85</sup> unfold,  
Beholding the intensely dazzling  
flashes of lightning, enter into the  
Lotus Thousand-Petalled. || Listen, O  
Noble People! ||1||

Flame of Lamp is visible, twinkling  
stars are sighted,  
Seeing moonbeams of the Full Moon

light up the inner sky, heart is filled  
with contentment. || Listen, O Noble  
People! ||2||

The Soul (*subsequently*) climbs into  
the Trikuṭī, and gets stuck at the sight  
of the Sun-God,  
Beyond compare is the Divine World,  
seen on the other side of the Tenth  
Door.|| Listen, O Noble People! ||3||

Getting immersed into Sound, the  
Soul shuns all the illusory spectacle,  
All the woes and dualities are

destroyed upon uniting with the True  
Name<sup>16</sup>.|| Listen, O Noble People! ||4||

The real skill (*for attaining salvation*)  
is absolutely simple,  
Baba Devī Sāhab revealed the secret  
and pulled the people out (*of the*  
*worldly quagmire*).|| Listen, O Noble  
People! ||5||

With folded hands, I, Mehī, bow my  
head in reverence,  
Great is the immensely



compassionate Guru, who taught the  
truly beneficent secret (*of  
deliverance*). ||Listen, O Noble  
People! ||6||

51.

Search for the path, O Traveller,  
within your body. |  
Both you & your Beloved are there  
within only. ||1||

O Traveller, if you long to go to your

Beloved, |

Delay no further and look for the path  
within your body. ||2||

The Soundless and the compartments  
of darkness, light and sound...|

All the four are within this very fort  
of your body. ||3||

You have descended into darkness,  
while your Beloved lives in  
Soundlessness.|

Thus you have fallen so far apart; so

return to Quietude. ||4||

Though the Lord is everywhere, He is not perceptible. |

He is known in His true state only by moving into Soundlessness.||5||

Search for Suṣumnā in the dark room. |

Finding the Third Tīl there, chart out the course ahead. ||6||

Open the door of darkness shut upon

the kingdom of light, |  
Move ahead delightedly through  
light, singing gratefully praises of  
Guru. ||7||

Clasping here the string of Sound,  
into the hall of sound... |  
Direct your attention, and sear the  
pack of attributes. ||8||

Grasping the Sound emanating from  
the Soundless, move into Silence. |  
Find the Beloved there, shed the

attributes & also the attribute-less<sup>5</sup>. ||  
9||

This precisely is the benevolent  
teaching of Baba Devī Sāhab. |  
‘Mehī’ dedicates himself wholly – his  
body, mind & possessions – at his  
lotus feet. ||10||

52.  
Seek the Path (to liberation), O  
Traveller, within your body. |

You with your Lord live within your  
own body. ||1||

Everywhere is the Lord, yet He  
remains unseen. |

The initiated visualises Him within  
his own body. ||2||

O Traveller, if ye long to see the Lord  
at His residence, |

Delay not, and seek the Path within  
your body. ||3||

The cells of darkness, light, sound  
and silence...|

All the four are there within the fort  
of your body. ||4||

You have descended into darkness,  
while He is in silence. |

So have you drifted far, get back to  
Silence from within your body. ||5||

Discover the Path in the dark  
firmament of your eyes. |

Move ahead, seeing the light and  
listening to music, within your body.

||6||

Five central sounds reverberate  
within, pulled by them rise higher &  
higher. |

Other than these, aver sants, just  
think of none other way. ||7||

Hold on to the Subtlest Sound, O  
Mehī, and reach unto Him. |

The secret Path to devotion, taught all  
sants, lies within your own body. ||8||

53.

Converge your both lines of sight in  
the centre point of the Yogic Heart



(Ājnā Chakra).|

Renouncing all (worldly) hope &  
despair, turn the activism of mind  
inwards.||1||

Pierce through all the covers (of  
darkness, light & sound), catching  
hold of the stream of Divine Light &  
Sound,|

(For this) turn your back on sensory  
objects and direct the soul to meet the  
Supreme Lord.||2||

Abandon the sins of lying, taking  
intoxicants, violence, adultery and  
stealing.|

Devote yourself to the meditation on  
Guru and service of Satsang.||3||

Break the pot of illusions and lead a  
life of Self-reliance.|

Carry out most faithfully these  
commandments of sages.||4||

54.

Look for Him, O Noble Men, within  
your body, seek not without. |

God lives within our own body, seek  
Him within. ||1||

Join the two lines of sight to converge  
into a point. |

See within, hear within, seek Him  
within. ||2||

Haul your attention, straight unto the  
Narrow Gate. |

Catching the numerous tones, hop

higher & still higher,  
and seek Him within. ||3||

Five central sounds play within you,  
listen to each one. |

Rising atop each of them, seek the  
Lord within. ||4||

The fifth central melody arises from  
where He lives. |

Reach there, O Mehī, with the Guru's  
grace,  
and find Him within. ||5||

55.

Beyond the three veils<sup>82</sup> lives the  
Lord within the body.|

Hurry up and seek a sant's company,  
if you wish to see Him. ||1||

Seek Guru-Mantra and shun all the  
pride & prestige. |

The True Guru ordains to hasten up  
and peep within. ||2||

Drop the eyelids' curtains<sup>86</sup> to quieten

the monkey mind. |

In the Suṣumnā dazzles a point, find  
from there the way within. ||3||

This is the real path to go beyond the  
three shrouds<sup>82</sup>. |

Snap the entire illusory web the mind  
weaves, say sants, walking this path  
within. ||4||

Travel steadily on this pathway to  
transcend the limits of darkness &  
light. |

Quickly move beyond Sound and  
find the Lord within. ||5||

ObeY, O virtuous beings, these  
commandments of Bābā Devī  
Sāhab<sup>87</sup>. |

Thus will end worldly miseries, says  
Mehī, and blissful peace be had,  
without & within. ||6||

Amazing spectacles are seen within  
the body. ||refrain||

Still your attention in the inner sky  
and unique radiances. ||1||

Tons of talking & listening won't  
help, look within your body to see. ||  
2||

The Qualified<sup>5</sup> lies within, the  
Unqualified<sup>5</sup> lies within, and the  
Eternal Lord lives there only. ||3||



If you don't believe, serve the Guru-God and surrender yourself, as a servant, totally. ||4||

True Guru Bābā Devī Sāhab<sup>88</sup>, the epitome of Divine Light, teaches the esoteric mystery. ||5||

One who seeks his shelter, says Mehī, experiences within him delight other-worldly. ||6||

Stunning spectacles are seen within  
the body, O Noble Men, stunning  
Spectacles are seen. ||ref.||

In the dark cloud within the body  
flashes the bright light of lightning, O  
Noble Men! ||

Within this body lies one more body  
that encloses in turn yet another,  
which is indwelt by still another  
body, O Noble Men! ||

While these four perishable pots  
(bodies) are with attributes,

within the fourth one shines the most  
magnificent  
attribute-less conscious body, O  
Noble Men! ||

The Supreme Sovereign along with  
the Unstruck Word is immanent  
in each & everybody, O Noble Men! ||

58.

Meditate first on the Guru's form.

The Soul is purified, thus, and  
is seen His point form. ||1||

Look intently ahead of the mid of  
both eyes.

In a single point meet the rays  
of both eyes! ||2||

Keep your gaze fixed at the Tenth  
Door.

You will see the dazzling point  
and a bright star. ||3||

Spectacular light forms are seen in  
the Light Sphere.

Countless sounds resound in the  
Sound Sphere. ||4||

Among numberless sounds focus on  
the True Melody.

This alone is the way to cross  
the World-Sea. ||5||

Genuine and so easy, O Mehī, is this  
path.

Guru's committed service  
ensures success on this path. ||6||

In the Suṣumnā a scintillating point-  
light is sighted. |

Behold (this point), O brother, with  
the curtains of your eyelids closed. ||  
1||

(The spiritual practitioner) who stills  
his sight in the Third Tīl<sup>27</sup>, |

Moves beyond body into the  
macrocosm. ||2||

The inner sky is laid open (to such a practitioner), studded with sparkling stars. |

The darkness (of the inner sky), Light of the earthen lamp-flame (seen within) dispels.||3||

The inner horizon is illumined with incomparable moonlight. |

The dazzling divine light of the youthful (mid-day) Sun makes the inside bright. ||4||

Melodies of myriads of sounds and  
the primeval unstruck sound. |

Are grasped by the surat (individual  
soul) that has the divine supernatural  
vision acquired.

||5||

Catching hold of such (divine  
sounds) with the string of focussed  
attention. |

O soul! Walk back to your true  
destination (the Soundless State



where God alone dwells). ||6||

I have essentially revealed, says  
Maharshi Mehī, the secret (of the  
way to God's Abode) |

One, who serves his Guru, attains to  
the Supreme Soul Who does not need  
any support. ||7||

60.

Look not down, look not up, right,  
left and rear - discard these five  
directions. |

Still your sight at a point in the centre  
of the sixth direction (i.e. in the  
front). ||1||

Fly further like a bird in the inner  
firmament, through the radiant point  
(that appears as a result of focused  
gazing). |

Swim upstream from there like a fish,  
clasping the myriads of sound

(perceived in that light). ||2||

Adopting styles of both the bird as well as the fish, march on and on, O Mind, O endearing friend! | Indifference (towards worldly objects) increases and, to the Primordial Sound does the soul ascend. ||3||

Known by names of Sfoṭ, Om, Sat Dhvani, Praṇav, Unbroken Sound. | That reverberates so loudly, hidden in

the Realm of Sound. ||4||

Move from one sound to another,  
catch the Quintessential, True Praṇav  
Sound. |

Swim across the ocean of existence,  
holding onto the Unique Om, the  
only True Name/Sound. ||5||

61.

Search for the inner resplendence that  
is seen by those few gifted with rare  
(inner) eyes. ||ref.||

Serving the holy feet of an  
accomplished Guru,  
the secret skill learns a  
true seeker. |  
Stilling the gaze, day & night, in the  
inner sky,  
the darkness within is torn  
asunder. ||1||

Lights of yellow, blue, red, white,  
and black hues<sup>85</sup> come to the

fore. |  
Brightly flashes the blinding  
lightning,  
          comes into sight the Morning  
Star. ||2||

Moon is seen, rises the Sun,  
          primal sound is perceived. |  
Seeking the shelter of a truly wise  
Guru,  
          the unachievable secret is  
achieved. ||3||

Mundane assignments of numerous  
kinds,

in life are but formidable traps. |  
Bābā Devī avers, O Mehī,  
only a truly wise Guru can free  
from these traps. ||4||

62.

My gaze got glued into the Suṣumnā!

Wavers it not, this way or that,  
It's frozen at the point right ahead. ||  
1|| My gaze got glued...

Divine dazzle unfolded within,  
the dark night fled in utter fright. ||2||  
My gaze got glued...

Sun of Divine Luminescence rose  
within,  
the soul got lost in the Primeval Tune.  
||3|| My gaze got glued...

Mehī says, Baba Devī Sāhab taught,  
To practice thus, day and night. ||4||  
My gaze got glued...



63.

As the gaze is stilled in the Suṣumnā,  
radiance of the Third Til is sighted. ||  
ref||

Bright light, dazzling radiance shines,  
sparkles, flashes. |  
Eyes feast on the lustrous pearl,  
diamond, pole star, and lightning that  
flashes there. ||1||

Not only light is beheld, the Unstruck

Melody also plays there,  
without any cymbal or musical  
instruments. |

The Soul, enthralled by the inner  
light & sound, strides forward,  
dancing in delight, to meet the Lord.  
||2||

Walking on this path the righteous &  
devout disciples,  
who have learnt the secret...|  
Clutch onto the Quintessential Sound  
and end their heartburn. ||3||

Quintessential Word alone, and  
nothing else, can take to the Lord. |  
This is not only my personal view,  
but I, Mehī, echo  
what all sants have stated. ||4||

A stream of elixir flows through the  
thin pipe of Suṣumnā. |  
The fish-soul holding the stream  
swims upstream.||1||

Recite the Guru-mantra, meditate on  
Guru's form and serve him lovingly.|  
Abide by his commandments, and  
always do as he says.||2||

Guru will give you the address  
(location) of that fine aperture (of  
Suṣumnā).|  
Catch hold of the needle-tip (like

point) in front of the junction of the  
two eyes and the nose.||3||

Darkness will be torn apart, tour  
through the resplendent sky that  
opens up.|

Merge into the Essential Unstruck  
Sound and reach the eternal state. ||4||

Serve the feet of the True Guru; all  
the worldly pains & sorrows will  
vanish.|

Nothing is attained without loving

devotion to Guru, O Mehī, concur all  
the sants.||5||

65.

The Stream of Sarasvatī flows  
between the two streams of the  
Ganga and the Yamuna. |

What a stroke of misfortune it is to  
remain deprived of the wisdom of the  
Guru!||1||

Said Satguru Sant Kabīr and so did  
Guru Nānak and others...|

What is there in the Macrocosm is

very much there within the body  
(microcosm).||2||

Pinglā, Ganga or the Sun lies to the  
right while to the left flows the Iḍā,  
Moon or Yamuna.|

In between the two flows the  
conscious current of Sarasvatī or  
Suṣumnā. ||3||

The Surat (individual soul) became  
pure by concentrating on the Guru's  
form. |

And by taking dips into the Sarasvatī  
by the beholding the point form. ||4||

Through the Thousand-Petalled Lotus  
where divine light sparkles, Surat  
surged ahead. |

Watching the amazing luminance in  
the Trikuṭī<sup>84</sup>, Surat entered into the  
void. ||5||

Grasping in the Void the Essential  
Sound current, Surat moved even  
further. |

Passing through Greater Void and



Whirling Cave Satlok<sup>84</sup> (Realm of  
Pure Consciousness) did it enter. ||6||

Marching ahead Surat went to the  
spheres of Invisible, Imperceptible  
and the Nameless. |

And, thus, attained true salvation,  
concur, O friend, all the sants. ||7||

Thus is the Land of Miseries left  
behind, I narrated this wisdom I  
learned from Guru. |

Mehī sang whatever he learnt from &

with the grace of Baba Devī Sāhab,  
his Satguru. ||8||

66.

Meditate at the confluence of Ganga,  
Yamuna and Sarasvatī <sup>88</sup>, O Brother!  
||

Freeze firmly the two rays of sight at  
twelve cubits distance<sup>89</sup>. |  
Breath pulsation would cease, and  
the mind would shun its fidgetiness. ||

In the tinier-than-the-tiniest form of  
God merge naturally your attention. |  
Enthralling rendition of Gayatrī<sup>90</sup>  
Hymn spontaneously echoes there,  
listen with rapt attention. ||

Upon the phonetic<sup>91</sup>  
Gayatrī mantra whoever regularly  
practices meditation. |  
All his (her) worries are gone forever,  
he sets off towards salvation. ||

In the front is glimpsed a scintillating  
white point. |

Fix your gaze in the Suṣumnā and  
end the restiveness of mind. ||1||

This alone, say sants, is the  
real way to attaining peace. |  
Shun all that is unreal if you really  
pine for peace. ||2||

This road is revealed to him who  
seeks a true secret-buster Guru's  
shelter. |  
And not to the slaves of ego and  
those who after prestige hanker. ||3||

They acquired true wisdom who  
attended Satsang in utter humility. |  
They alone, O Mehī, have attained to  
the Guru's protective proximity. ||4||

68.

Thus will I sail across the sea of  
transmigration, my Guru taught me  
the secret. ||refrain||

I will unite the two currents of my  
sight in the Suṣumnā, and feast my

eyes on incredible colours & forms. ||  
1||

From within the darkness would burst  
forth five iridescent colours<sup>85</sup>; also  
will I behold flashes & bright stars. ||  
2||

The Surat (Soul) will soar higher &  
higher to view the Moon<sup>84</sup> as also the  
Sun<sup>84</sup> form of God. ||3||

Sinking even deeper into the void, the  
soul would move into the sphere of  
sounds, and eventually be riveted to

the Eternal Word. ||4||

This loftiest wisdom of sants had  
remained hidden from the most; Baba  
took it to masses. ||5||

O Baba Devī Sāhab, this esoteric  
knowledge, says Mehī, got spread far  
& wide across the globe, with your  
compassionate grace. ||6||

Seeking to see Him, the Soul stares at  
the window of the Third Til<sup>27</sup>. ||ref.||

It glimpses a refulgent point, Pole  
Star, Moon and the Red Sun as well. |  
Innumerable sounds of countless  
varieties roar within issuing from the  
five levels<sup>92</sup>. ||1||

This that I described is the essence of  
the sants' esoteric teachings. |  
I imbibed, practiced and experienced  
a sample of that myself; truly  
beneficent are these teachings. ||2||



70.

The centre point of the Yoga - Heart  
Circle<sup>93</sup>, O Brother, dazzles so  
brilliantly. ||ref.||

Upon entering through that point, by  
converging sight, sounds are heard. |  
One who has earned the wealth of  
surat shabd<sup>24</sup>, returns to his own  
abode. ||1||

Finding his own Lord in his own  
home, he rides the crest of  
unspeakable ecstasy. |

End all worldly distresses practising  
thus, O Mehī, all sants and Guru say.  
||2||

71.

Shut the doors of the eye castle, come  
& walk towards the banks of  
Suṣumnā. ||ref.||

If the thread of sight is perfectly  
stilled in the centre<sup>94</sup>, the sheet of  
darkness, in its centre, is torn apart. |  
Way to the inner sky thus opens up,

the trellis of apprehensions falls  
apart. ||1||

Racing through the sphere of light, he  
enjoys the grandeur of the inner  
universes. |

Grasping the Primal Word, the  
Highest Pedestal<sup>95</sup> is reached and are  
broken all shackles. ||2||

This wisdom of sants had got covered  
under the garb of various outward  
ostentations. |

Baba Devī Sāhab mercifully

illuminated the secret, O Mehī,  
demolishing all illusions. ||3||

72.

Come on, O Brave-hearts, be manly  
now,

you will have to break free of the  
prison<sup>96</sup>. |

In the battle-ground of mind –  
control,

in the forefront<sup>97</sup> you'll have to  
take firm position. ||1||

Meditating attentively at the Guru's  
feet,

in the Suṣumnā you freeze your  
sight. |

Fidgetiness of the monkey-mind,  
forcefully you'll have to fight<sup>98</sup>. ||

2||

This is not the time, O Valiant  
brothers,

to so carelessly sleep. |

Escaping through the Point-route<sup>99</sup>,  
you'll have to cross the sphere

dark deep. ||3||

Lightning flashes, glistens the Moon,  
in the Light Sphere shines Bright  
Sun<sup>84</sup>. |

Move further still, O Gallant bro's,  
you'll have to leave behind even  
this domain. ||4||

Quintessential Sound resounds in the  
Sound Realm<sup>100</sup>,  
to grasp that Sound, from Guru  
learn the way. |

This very way, from the prison that is  
this world,

Listen, O Mehī, you will have to  
walk away. ||5||

73.

It is ‘sandhyā’<sup>101</sup> time, worship Guru  
stilling attention in the sky, O  
Brother, by stilling attention in the  
sky. ||1||

Shut the mouth and worship in  
Suṣumnā, by focussing there your

attention. |

Close the outer doors<sup>102</sup>, O Dear  
Brother, and the inner gate<sup>27</sup> you  
open. ||2||

Bring the Sun & Moon<sup>103</sup> together in  
one house<sup>104</sup>, by freezing ahead your  
sight. |

Remove the reign of darkness,  
illuminating the sky with bright  
Divine light. ||3||

Raise the collected attention through



Suṣumnā into Sound and hold it  
firmly there. |  
Perceive this way the Primal Sound  
and, thus, burn the worldly fetter. ||4||

The regions of Agam and Anām<sup>105</sup> lie  
beyond intellect & reason, |  
Are reached by the one, O Mehī, who  
serves Guru with full dedication. ||5||

O My Mind, make your house in the  
Third Eye and move further from  
there. ||ref. ||

Converge the currents of sight of both  
the gross eyes right in front. |  
Join, hold fast, enter into Suṣumnā  
and fly in the firmament. ||1||

Discarding the company of bodies,  
one by one, hold the current &  
ascend.|  
Holding fast, O Mehī, the conscious  
currents of Light and Sound. ||2||

75.

Order of the Lord in the form of  
subtle sound issues at the Ājnā  
Chakra, camp you there. |

Through the subtle door of Suṣumnā  
or Til<sup>27</sup> Window, transcend the dark  
sphere. ||1||

Close your eyes & ears both; all  
thoughts from the mind you discard. |  
Regularly look ahead lovingly, stay  
there for awhile and in the sky fly  
forward. ||2||

Scintillates there divine light, play  
countless sounds and rings God's  
melody. |

Ascend higher hearing sounds, grab  
the True Word,  
and accomplish, O Mehī, your main  
duty. ||3||

76.

To the Ocean of Bliss<sup>106</sup>, the Centre  
of Yoga-Heart Circle<sup>93</sup> is the uniquely  
splendid window. |

Even the subtlest of gross currents

can never pass through that window.

||1||

Through which only the conscious soul, along with the mind can pass. |

Entering which the microcosm<sup>30</sup> is left behind, and are known macrocosmic parts<sup>30</sup>. ||2||

Through which beyond the non-conscious<sup>3</sup> & conscious<sup>4</sup>, perishable<sup>1</sup> & imperishable<sup>2</sup>,

Through which beyond the attributed & attribute-less<sup>5</sup> the Soul goes. |

Moves the Soul on & on, knows the  
Supreme Lord and ends its worldly  
woes. ||3||

It is called the “Window to the  
Word”, for the Unstruck Word is  
heard on piercing this aperture. |  
It is called the “Window to Light”,  
for the Divine Light is seen on  
piercing this aperture. ||4||

He who gazes intently converging the  
rays of sight, sees this Divine  
Window. |

He who discovers, O Mehī, this  
verily ‘mehī’<sup>107</sup> door, gains the grace  
of Guru. ||5||

77.

Meditate, O dear Ones, on the True  
Name, True Name, True Name. ||1||

The True Name is the essence,  
mainstay of the whole world; sants  
know this secret. ||Meditate, O...||2||

The current of True Name flows  
inside all bodies and is grasped by  
those alone who have pierced through  
all non-conscious or inert layers of  
creation. ||Meditate, O...||3||

The infinitely immanent Unstruck  
Melody is the descriptor, very own  
form of the Supreme Sovereign; that  
precisely is the Quintessential, True  
Name. ||Meditate, O...||4||

True Name is the loftiest Name,



surprisingly permeating all beings; it  
is obtained through the grace of a  
True Guru. ||Meditate, O...||5||

78.

True Name, True Name, True Name,  
meditate on the True Name,  
Meditate on the truly True Name, the  
fulfiller of wishes. ||1||

Essential Word, True Word! Powerful  
magnetism<sup>108</sup>,

Is hallmark of that Melody, the  
fulfiller of wishes. ||2||

Soaking everything, immanent in all,  
Hence is that called Rām<sup>109</sup>, the  
fulfiller of wishes. ||3||

Para, Paṣyanti, Madhyamā &  
Baikharī<sup>110</sup>,  
Neither of these is True Name, the  
fulfiller of wishes. ||4||

Phonetic, non-alphabetical<sup>111</sup> is that,  
Born not of striking, unstruck<sup>10</sup> is that  
Name, the fulfiller of wishes. ||5||

Among innumerable struck sounds  
unique is that stainless unstruck  
Sound,  
Greatly captivating Sound, the  
fulfiller of wishes. ||6||

Extremely subtle, immensely  
melodious, incomparable,  
Perfectly liberating, repertoire of  
bliss is that Name, the fulfiller of  
wishes. ||7||

Attaining this name the Supreme  
Sovereign is attained,

The cycle of birth<sup>112</sup> ends that Name,  
the fulfiller of wishes. ||8||

Inverting within he who rises in the  
macrocosm,  
Finds that true Name, the fulfiller of  
wishes. ||9||

He who serves Guru finds this, O  
Mehī,  
None other can know that, the  
fulfiller of wishes. ||10||

Victory be to Rām<sup>109</sup>, victory be to  
Rām, victory be to Rām, say victory  
be to Rām

Victory, victory, victory be to Rām, O  
Rām, Rām! ||1||

He pervades all, is yet distinct from  
all,

One only Rām is in bodies all, O  
Rām, Rām. ||2||

He is like redness in henna, clarified

butter in milk,  
And fragrance in flowers, O Rām,  
Rām. ||3||

Without any form or taste, smell or  
touch,  
Without any word or name, O Rām,  
Rām. ||4||

He is One only, desire-less, formless,  
nameless,  
Birth-less, Un-manifest is Rām, O  
Rām, Rām. ||5||

Beyond the reach of senses, mind &  
intellect,  
Perceived by only the soul is Rām, O  
Rām, Rām. ||6||

Hidden in the body, hidden in the  
macro-cosm<sup>30</sup>,  
Entirely unique is Rām, O Rām,  
Rām. ||7||

He manifests Himself beyond the  
micro- and macro-cosmos<sup>30</sup>,

Transcendental is the Holiest Rām, O  
Rām, Rām. ||8||

Serving the Guru learn the secret and  
then practise,  
Attain, O Mehī, to Rām, O Rām,  
Rām. ||9||

80.

‘Victory, victory to Rām’, ‘victory,  
victory to Rām’, say Rām. ||1||



Say Rām, say Rām, say Rām, O Dear,  
say Rām, say Rām, Rām. ||2||

Beyond Trikuṭī<sup>84</sup>, beyond the river of  
sound,  
resides Himself  
that Rām. ||3||

Unmanifest, unintelligible, remover  
of worldly woes,  
beyond all duality & dichotomy  
is Rām. ||4||

Beyond the veils  
of darkness, light and sound,

in the innermost layer  
the Soul finds the ubiquitous Rām. ||  
5||

Climb practising Surat Shabd into the  
Inaccessible Home,  
worship within Lord Rām. ||6||

With the grace of Guru, O Mehī,  
attain to the liberating  
pedestal of Rām. ||7||

Rām's Name is the immortal Name;  
meditate on that,  
through bodies one & all speaks  
that very Name. ||1||

Neither Parā nor Paṣyanti, neither  
Madhyamā nor Baikharī <sup>110</sup>,  
not alphabetical, not struck at all  
is that Name. ||2||

Reaching where rebirth does never  
again hound,  
to that Eternal Being  
leads that unstruck Name. ||3||

Holding sacredly in heart Guru's  
teaching, closing three doors<sup>102</sup>,  
                                unveiling Divine eyes,  
meditate on that very Name. ||4||

Taking refuge of Guru, the Soul so  
lovingly,  
                                in the innermost cell, O Mehī,  
grasps that subtlest Name. ||5||

Destroyer of all worldly fears, of all  
herds of sin,  
is the God's Name. ||1||

Destroyer of darkness of delusion, of  
snares of illusion,  
of painful mundane action is the  
God's Name. ||2||

Reverberating, unstruck through each  
& every being,  
is that True Name, the  
Quintessential Name. ||3||

Non-alphabetical, beyond all

utterable sounds,  
to the perfectly liberating  
blissful state leads that Name. ||4||

“True Name”, “Essential Name”,  
sants have named variously,  
that very stainless eternal Name.  
||5||

That immensely melodious sound  
sants have known,  
the Soul becomes tranquil  
attaining that Name. ||6||

O My Mind! Ascend into the palace  
of sounds via Suṣumnā,  
and grasp there that God's  
Name. ||7||

That infinitely subtle sound, true  
devotees have found,  
of all names of God that  
alone is the Essential Name. ||8||

That melody pulsates uniformly,  
unceasingly,  
meditate, O Mehī, on this  
very Name. ||9||

83.

Worship the lotus feet of Guru, the  
dispeller of worldly fears and  
ignorance. ||1||

Detoxifier of lethal venom of the Kāl  
(Death), the deadliest snake. ||2||

Comrade of the poor & the needy,  
ocean of love; he is armed with the  
sword of wisdom. ||3||

Demolisher of the ghastly demons of  
vile like lust, anger and infatuation. ||  
4||

Personification of the Lord-of-All, he



is the salvager of the true devotees. ||

5||

Chant Guru, Guru, O Mehī, for (the  
chant of) Guru, Guru reins in the  
mind. ||6||

84.

O mind! Worship the gracious  
Satguru who snaps the snare of  
Yam<sup>113</sup>. ||1||

Exceptionally merciful, protector of  
refugees, love's reservoir he is  
beyond fathom, |  
Demolisher of dichotomy, he has

perfected both ‘dam’<sup>114</sup> and ‘ṣam’<sup>115</sup>.  
||2||

He is dreadful death-god to the five  
demonic sins<sup>116</sup> and sensory objects. |  
Ferocious flame is he to burn down  
the five koṣas<sup>117</sup>, and is a fragrant  
garland for devout hearts. ||3||

Casts away he the web of worldly  
woes, he is the raging fire to devour  
illusory differentiation. |  
Death of even death, Guru is all  
capable, overflowing  
with compassion. ||4||

O merciful Guru, prays Mehī, for  
devotees you are the nourisher &  
protector. |

The crown of all the worshipped, me,  
too, you protect and foster. ||5||

85.

Worship, O Mind, the Kind True  
Guru.

Worship, O Dear, the Kind Guru! ||1||

Great is the glory of the Guru's feet;  
they cure the devotees' worldly

distress.

Even the deadliest death shudders,  
such is his influence. ||2||

So pleasing is chanting of Guru's  
name, it takes away the chanter's  
woes.

Guru is bliss incarnate, is treasure of  
infinite virtues. ||3||

Chant of Guru mantra is the king of  
all chants, incomparable and giver of  
true peace.

It is without a second, four fruits<sup>117</sup> it  
yields. ||4||

Chant Guru, Guru, Kind Guru, Kind  
Guru, Kind Guru.

Keep Kind Guru in heart in the day;  
fix in heart in the night, O Mehī, the  
Kind Guru. ||5||

86.

Worship, O Mind, the Charitable  
Guru, the sailor for the vast world-  
sea! ||1||

Exceedingly wise, full of

highest wisdom, Guru meditates with  
a loving heart.

Storehouse of bliss, he always  
conducts with utmost humility in his  
heart. ||2||

He does Satsang daily wherever he  
might be; is loving & friendly with  
people noble.

Always hooked onto the stream of  
Primal Melody, he ferries others  
across the nature. ||3||

Absorbed every moment  
in meditation, gripped of God's True

Sound is always his attention.  
Walks around he drunk on love,  
educating people how to cross the  
world ocean. ||4||

Day and night is he immersed in  
Satsang; nowhere else he finds peace.  
Dispensing happiness to the whole  
world, devotees he retrieves. ||5||

Lone support in this world is Guru, O  
Mehī, genuine is none else.  
Even with stars, moon and sun  
around, it is still full darkness. ||6||

87.

Repeat, repeat Guru's Name, O Dear,  
repeat, repeat Guru's Name, O Dear!

||1||

Body, wealth, spouse are but dream,  
will not help you in the end, O Dear!

||2||

Pitch darkness prevailing within you  
is an apparel of illusion, O Dear! ||3||

Behold the shining nail-tip of True



Guru's feet, and move beyond the  
dark land, O Dear! ||4||

See within the astounding radiance of  
Guru Lord and grasp the True Name,  
O Dear! ||5||

That True Name itself is Rām's Voice  
or the Essential Sound; Guru's Name  
fulfils all wishes, O Dear! ||6||

Grasp this blemish-free Name with  
the Soul, says Mehī, and find eternal  
peace, O Dear! ||7||

88.

Meditate on the Guru's Name and  
know peace,

No rest without meditating  
on the Guru |

Meditate on the Guru's Name,  
meditate on the Guru's Name,

Meditate on the lotus feet of  
Guru, the fulfiller of all wishes. ||

Incarnations like Rām, deities,  
hermits and sants,

meditate on the Guru's feet,  
relinquish self-pride,  
meditate on the Guru's feet.

||1|| Meditate on...||

In the dark well of the body, wanders  
the soul eons after eon,  
Learn the Guru's secret, go & pierce  
the curtain of darkness,

Behold the nail-tip of the  
Guru's toe. ||2|| Meditate on...||

Behold the toe's nail-tip, keeping  
your gaze unwavering,

That is the Point, the Til, the Star, the  
Tenth Door,

Gem-like bright light form  
of Guru dazzles. ||3|| Meditate on...||

Sparkles the Thousand-petalled  
Lotus,

Unmatchable beautiful full Moon-  
form of Guru,

Seeing which the eyes (of  
the Soul) are fully gratified. ||4||  
Meditate on...||

Climb into the Trikuṭī, the  
inaccessible fort of Guru,  
Where the Guru, assuming the form  
of Sun-God,  
                    illumines the exquisite inner  
sky. ||5|| Meditate on...||

Void & Greater Void, go to the  
Whirling Cave,  
There grasp the Current of True  
Melody, the essential form of Guru,  
                    Catching hold of which the  
Soul gets tuned to the True Name. ||6||  
Meditate on...||

The Invisible, Inaccessible, True,  
Desire-free, Nameless, Ineffable,  
Is, O Mehī, the true incomparable  
nature of Guru,

Meditate & merge into that  
and cross the ocean of transmigration.  
||7||Meditate on...||

89.

Worship Sant Guru, Sant Guru, Sant  
Guru, O Brother! ||01||

Guru is giver compassionate; he  
snaps the Yam's<sup>113</sup> web, makes  
fulfilled in an instant, O Brother  
worship! ||worship... ||1||

Guru gives true knowledge, listening  
ends ignorance, great ecstasy results,  
O Brother worship! ||worship... ||2||

Guru is the Sun of wisdom,  
with light unsurpassed, destroys dark  
well of heart, O Brother worship! ||  
worship...||3||

Guru opens Til Gate, lifts into  
Macrocosm, behold radiance  
unequalled, O Brother worship! ||  
worship.... ||4||

Teaches Surat Shabd Yoga, ends all  
worldly woes, in Guru hinge all  
hopes, O Brother worship! ||  
worship...||5||

90.

Worship, O Friend, the Satguru, the  
Satguru, the Satguru! ||1||



Through pearls of wisdom Guru  
delivers,

all doubts are  
dispelled. ||2|| Worship, O Friend...  
Whole web of infatuation, & unreal  
traps of world,

are by Guru  
destroyed. ||3|| Worship, O Friend...  
Guru terms as sickness all sensual  
joys,

he makes us  
detached. ||4|| Worship, O Friend...  
Utter darkness prevails in nine doors

of body,

wherein the Soul lies  
trapped. ||5|| Worship, O Friend...

With the secret key Guru gives Tenth  
Door is laid open,

Macrocosm is  
accessed. ||6|| Worship, O Friend...  
Microcosmic darkness goes, amazing  
radiance is seen,

through Guru alone is this  
benevolence discharged. ||7|| Worship,  
O Friend...

Yoga of Sound Guru teaches ends all

worldly woes,

As Light is pierced and Primal  
Sound is grasped. ||8|| Worship, O  
Friend...

Meditating on the True Name, sants  
find the Nameless,

Absolute Salvation is,  
thus, obtained. || 9|| Worship, O  
Friend...

Pray O friend, “Guru, O Guru!  
Protect O Guru! Deliver O Guru!” |  
Sacrifice yourself with body & mind  
at the Guru’s lotus feet. ||1||

Our body and mind are sources of  
intense grief. |  
Surrender yourself at Guru’s feet and,  
with true wisdom be imbued. ||2||

Practise Guru’s precepts and see  
within Sun the Divine. |  
Thus would flee the night of

ignorance, and bliss of freedom be  
experienced. ||3||

If every moment were the mind lost,  
O Mehī, in thoughts of Guru. |  
In unison say all sants, Salvation is  
assured. ||4||

92.

Worship, worship Guru Lord, O  
Brethren, worship Guru, Guru, Guru  
Lord! ||ref.||

Sacrificing body mind, wealth,  
everything, serve, serve Guru Lord!  
The secret way to God is revealed not  
even to Brahma, Vishnu and Shiv,  
without the grace of Guru Lord! ||1||

In the ocean of world so difficult-to-  
cross, the adept boatman is the Guru  
Lord!

Pulls us onto the ship of devotion and  
takes us across the ocean,  
the oarsman Guru Lord! ||2||

Along with the Trinity<sup>118</sup> three-

thirty<sup>119</sup> million deities are ever in  
service of the Guru Lord!  
Rām, Krishna and other incarnations  
jettison self-pride and,  
devoutly serve Guru Lord! ||3||

Worship of deities, ‘pūrṇ brahm’<sup>120</sup>  
and even the Inaccessible &  
Nameless God...  
Is not comparable to the service of  
Guru, so serve selflessly, O Mehī,  
serve the true Guru Lord! ||4||

93.

Say “Save me, Protect me, Deliver me, O Guru!”,

and swim across this unreal world with the support of Guru. ||1||

Woes aplenty of this illusory world,  
are never removed save the grace of the Guru. ||2||

All traps of gross, subtle, causal etc fall apart, and end all miseries,



O Brother, with the  
compassionate grace of Guru. ||3||

Fix in your mind, O Mehī, “God is  
always beside you”,

But you would never find  
Him, the Supreme Lord, save for the  
Guru,. ||4||

94.

Guru’s Name, Guru’s Name, Guru’s  
Name, Victory victory be to Guru’s  
Name,

victory victory be to Guru's  
Name, the fulfiller of all wishes! ||1||

Guru's Name, Guru's Name, Guru's  
Name, remember Guru's Name,  
remember Guru's Name, the  
fulfiller of all wishes! ||2||

Fully established in Truth, attention  
absorbed on True Name,  
attain to true peace the True  
Guru, the fulfiller of all wishes! ||3||

Enlightens the Guru with  
transcendental wisdom,

that guides to the Primordial  
Home, the fulfiller of all wishes! ||4||

Raise your consciousness into sky  
slowly & naturally,  
so ordains True Guru, the  
fulfiller of all wishes! ||5||

Chant mentally, visualise Guru  
mentally,  
converging lines of sight  
practise meditation, the fulfiller of all  
wishes! ||6||

A point is there ahead of the mid of

eyes & nose,  
holding yourself in Suṣumnā  
practise meditation, the fulfiller of all  
wishes! ||7||

In that very point fix the two rays of  
sight,  
you will see a white shining  
point, the fulfiller of all wishes! ||8||

Unfolds extremely stubborn door, is  
busted darkness,  
seen is Divine Radiance, the  
fulfiller of all wishes! ||9||

The Soul-fish unites with the waters  
of Word,  
and reaches its Motionless  
Home, the fulfiller of all wishes! ||10||

This esoteric mystery only an adept  
Guru can reveal,  
none else, O Mehī, can match  
the Guru, the fulfiller of all wishes! ||  
11||

Guru is great, Guru is great; great,  
charitable and kind is Guru!

Takes pity, removes flaws,  
the bondage of birth & death cuts the  
Guru. ||1||

Guru is great, Guru is great; great,  
charitable and kind is Guru!

Unties the knot of uncountable births,

devotees fulfilled makes the Guru. ||  
2||

Guru is great, Guru is great; great,  
charitable and kind is Guru!

Explains mysterious mysticism,  
meditation including Surat  
Shabd Yoga<sup>24</sup> teaches the Guru. ||3||

Guru is great, Guru is great; great,  
charitable and kind is Guru!  
But for Guru God cannot ever be  
seen,  
such is the glory & greatness of Guru.  
||4||

Guru is great, Guru is great; great,  
charitable and kind is Guru!  
God is hidden, Guru is visible;

both are one & equally kind – God &  
Guru. ||5||

Guru is great, Guru is great; great,  
charitable and kind is Guru!  
With his merciful glance he makes  
accomplished;  
the manifest form of God Himself is  
the Guru. ||6||

Guru is great, Guru is great; great,  
charitable and kind is Guru!  
Remember him ever & make yourself  
blessed,



keep, O Dear Ones, singing glory of  
Guru. ||7||

Guru is great, Guru is great; great,  
charitable and kind is Guru!

Never let it go off your mind, death  
will never touch you. ||8||

Always keep chanting the name of  
Guru.

Guru is merciful even to the helpless,  
makes fulfilled with his glance,  
fulfils all wishes of devotees. ||1||

His miseries and fears of world end,  
he gets immersed in the bliss of soul,  
who Guru's name constantly chants. ||  
2||

One who is sans prejudice & pride,  
lost in sound Divine,  
into the Eternal Abode reaches  
finally. ||3||

Sea of virtues, revealer of wisdom,  
Guru's all actions,  
are aimed at real munificence. ||4||

Extricates from the world-sea, rids of  
Wheel of rebirth,  
Guru is ever absorbed in  
remembrance of God. ||5||

Always loves the True Word, lives  
detached in the world,  
Guru doles out gift of True Name. ||6||

Guru unveils knowledge mystic,

explains meditation method,  
so chant always Guru's Name. ||7||

97.

Extremely holy is the Guru-mantra,  
recite it mentally. |

Beneficent is the Guru's form, fix  
upon it your mind. ||1||

All gods & goddesses, God's part that  
pervades the universe and the God  
Himself.|

They all reside within the Guru, aver

all the sants alike. ||2||

“Guru is greater than even God” is  
renowned all over the world. |  
But for a Guru God can’t be realised  
though He lives within this very  
body. ||3||

Though God indwells our heart, we  
are enshrouded in darkness. |  
The secret skill taught by the Guru  
illuminates the inside and God is seen  
clearly. ||4||

God is beside us all the time, yet the

miseries of the world refuse to leave.

|

Guru removes all the sorrows; his  
glory is sung by all. ||5||

Serve the lotus feet of Guru  
surrendering you totally with body,  
heart and wealth. |

Obey the commandments of the Guru  
and swim across easily the terrible  
ocean of existence. ||6||

The true Guru, the Guru Lord, Guru,  
Guru, Guru, Guru takes us across<sup>18</sup>. ||  
1||

The Divine Light form of Guru,  
Guru, Guru,  
                  illuminates the hearts of devout  
followers. |  
Guru, Guru, the Source of Divine  
Fire,  
                  scorches totally the five  
ambassadors<sup>121</sup>. ||2||

Guru, Guru subjugates the ten &  
four<sup>122</sup>;

Guru Guru destroys the herds  
of sins. |  
Guru, Guru is the bestower of  
equanimity;  
the sturdy wind to scatter away  
clouds of dualism. ||3||

Guru, Guru, Guru is extraordinary  
among gods;  
expounds the secret  
of devotion Guru, Guru, Guru. |  
He is the crown of all reverends;  
subduer of mind is Guru, Guru,  
Guru. ||4||



Guru, Guru, Guru is the wish-  
fulfilling tree;

chant the mantra given by  
Guru, Guru, Guru. |

Chanting Guru Mantra is the highest  
asceticism (penitence);

fulfiller of all wishes is Guru,  
Guru, Guru. ||5||

99.

Revealer of Truth is the Guru  
complete. |

Dust I am clinging to his feet. ||  
1||

He destroys sins of body and mind. |

Extinguishes sorrows & doubts  
of all kind. ||2||

Virtues of Guru are infinite &  
unknowable. |

All try to describe briefly as  
much as they are able. ||3||

The True Guru Lord destroys worldly  
ailment. |

Again & again I bow down at  
both his feet. ||4||

He removes naives' all ignorance. |

Of lust, anger, pride & greed he

ensures riddance. ||5||

Steadiness in profit & loss he  
imparts. |

Dichotomy of pleasure & pain  
Guru thwarts. ||6||

Guru Lord shines as crown of all  
heads. |

Revealing secret to the  
Transcendental Divine, he is store of  
bliss. ||7||

Of the cycle of birth & death Guru  
rids. |

Victory, victory, victory be to  
blesser of bliss. ||8||  
Pure is whose intellect, whose glory

is Stainless. |

Great, O Great is True Guru, the  
climax of kindness. ||9||

Liberator from the world, root of  
salvation. |

He reveals the easy path to true  
devotion. ||10||

Impeccably perfect at ‘yam’ and  
‘niyam’ is he. |

To the true Guru Lord say  
victory. ||11||

Quatrains:

Satguru is truth and the manifestation  
of God. |

Compassion personified he is  
full of kindness. ||1||

Salvager to sinners he is the reservoir  
of elixir,

benevolent are all his utterances.

||2||

The Satguru is the vast sea of  
wisdom,

Serving him renders mind &

organs toothless. ||3||

Resolutely righteous is the Lord  
Satguru,

He expounds Santmat and truly  
religious precepts. ||4||

The path to the True Name is so full  
of joy,

The True Guru reveals its hidden  
address. ||5||

He explains the concept of bondage  
& release,

also throws light on Soul and  
non-Soul elements. ||6||

Extricates from indulgence in objects  
of senses,

He rescues those sinking in  
worldly ocean's depths. ||7||  
None else is as compassionate as  
Satguru,

O Mind! Absorb yourself in  
serving his feet lotus. ||8||

Couplet:

Great, truly great art thou O Satguru,  
thou impart happiness,  
impossible it is to sing

completely your greatness! |  
Whatever useful can I utter is all your  
grace,  
I am otherwise utterly, utterly  
worthless. ||

101.

After a lot of wandering search, I  
found my Guru at Moradabad<sup>125</sup>. ||  
refrain||  
He spread the light, infinitely  
resplendent light of wisdom from the  
ward/sector of Atai<sup>126</sup>. |



The grief-stricken people mired in  
dark dungeons of ignorance,  
began to smile with hope, finding a  
heartening saviour in him. ||2||

Baba Devī Sāhab, the Complete  
Master of inner secrets, is a renowned  
name all over the world. |

Upon those who show even slight  
love to him, Baba showers infinite  
compassion,

Mehī, the humble servant, gratefully  
sings his glory. ||3||

102.

“Guru Baba Devī Sāhab propagated  
the secrets of Santmat. ||refrain||

People were groping in the dark and  
knew not the secrets of inner journey.

|

Guru Baba Devī Sāhab counselled  
them and showed the way ahead. ||1||

“Lower the curtain of eyelids, and  
don’t loiter outside...”, |

Said Baba, and made us grasp the  
Suṣumnā Point right in the front. ||2||

In the Palace of Suṣumnā beats the  
Stream of Sound,  
Climbing higher & higher the  
illuminated soul meditates on the  
Stream. |

Guru then taught the art of catching  
the Eternal Word,  
thus helping to overcome the  
puzzling labyrinth of unlimited  
sounds. ||3||

Abstruse is the tact taught by the  
Guru, says Mehī, and hidden from the  
world. |

Guru Baba Devī Sāhab revealed this  
secret, by beating drums, to all. ||4||”

103.

The way to salvation lies within,  
cry out all sants so very loudly. ||  
ref||

Facing the agonies of birth & death  
people tremble in fear,  
caught up in the swirl of  
mundane bonds they are panting  
badly. |

Consoling them in sympathy sants  
exhort,

to chant with mind the Guru's  
mantra<sup>127</sup> repeatedly. ||1||

Concentrate within on the Guru's  
visual form<sup>128</sup>;

behold the Til Gate<sup>129</sup> within  
your body. |

Tuning into the inner sounds move  
further ahead,

true sants describe these ways  
benevolently. ||2||

Five melodies play at five centres<sup>130</sup>,  
in the inner light are heard many  
a melody<sup>131</sup>. |  
Still further is perceived sound  
only<sup>132</sup>,  
by the soul, say sants, within the  
body. ||3||

This precisely is the true sants' real  
way;  
this ensures snapping of worldly  
ties. |  
This happens, surely, O Mehī: I have  
no doubts,

true sants truly utter always truth  
and truth only. ||4||

*104.*

With unceasing mental invocation of  
the Satguru (True Guru)'s name,  
crumbles the massive mound of  
misdeeds. ||ref||

Visualising the Satguru's form in  
one's heart scorches,  
the defilements like lust, anger, pride  
& greed. |

Perceiving the elixir form (light & sound), mind rejoices and,  
on the voyage of Macrocosm does the  
soul proceed. ||1||

The Soul moves across the micro- &  
macrocosms, holding fast onto,  
the all-immanent string of the Primal  
Sound form of Satguru's feet. |  
Whosoever has seized the support of  
the above thread, O Mehī,  
swam across the worldly sea; so  
grasp firmly the Satguru's feet. ||2||



105.

Serve regularly the holy feet of  
Satguru,

for it is the human life's greatest  
goal. |

Aeons I wasted sleeping wantonly in  
world,

Satguru alerted me with his  
wake-up call. ||1||

Shorn of the eyes of wisdom, nothing  
I could see,

I lay blind-folded and completely  
senseless. |

Kind-hearted Guru revealed the  
secret,

made me see, ended  
unconsciousness. ||2||

Inner darkness waned, light of  
wisdom dawned,

now showers on me infinite  
bliss. |

Guru's grace is invaluable,  
it ended eighty-four's<sup>133</sup> duress. ||

3||

Great, great, truly great is Baba Devī  
Sāhab,

the true Guru who released me  
from slavery. |

Revealer of secrets and kind of heart,  
there is none like you,

with folded hands avers Mehī. ||

4||

106.

There is none as benevolent as True  
Guru; day & night serve the Guru! |

Guru protects body-mind-soul;  
remember Guru, only Guru. ||1||

He loves us even more than  
our mother, cares for us more than  
our father. |

More compassionate than even God;  
there is none other as helping as  
Guru. ||2||

Unsurpassable is Guru's  
beneficence; surrender unto him  
body-mind-soul. |

There is no better way than to live, in

the safety of the holy feet of Guru. ||  
3||

Even the slightest compassion Guru  
rains, ends all woes & sufferings. |  
Even God is not as charitable as  
Guru; chant, O Fellow beings, Guru,  
Guru & Guru! ||4||

Bring none to bear on your mind save  
Guru; think always of Guru, Guru,  
Guru and Guru. |  
Enthroning in thy heart the sacred

feet of Guru, O Mehī, with all  
humility, keep chanting Guru. ||5||

107.

“Come, come, hurry, O dear brother!  
Seek refuge at the feet of Guru.  
Inculcate, O dear brother,  
unshakeable love (towards him),  
casting aside all doubts, O brother! ||  
1||

Pleasures of the body, the mind,  
and the (ten) organs, they all lead to

sorrow.

Shun the company of painful sensory  
objects,

for these are verily gulfs of sorrow, O  
brother! ||2||

The nine gates we have in our body  
Are too filthy places to live in!

Leaving them behind ascend into the  
Tenth Door,

And experience divine bliss, O  
brother! ||3||

Recite (mentally) the name of Guru,  
focus yourself on the form of Guru.

Gaze the Absolute Point in the front,  
And see the form of bliss, O brother!

||4||

There is no true wisdom without  
Guru,

There can be no dhyān (perfect  
meditation) without Guru.

Other than the Guru, says Mehī,  
There is none as beneficent, O  
brother!” ||5||



Repeat Guru's name (mantra), let not  
the opportunity go. |

You will have to repent for ages, as  
the world is full of sorrow. ||1||

Rare is human cloak amongst all  
forms of life. |

Try your best for freedom, having  
had this life. ||2||

Freedom could be wrested only in the  
human life. |

Secure your salvation in this very rare  
life. ||3||

Lose no further time; earn  
emancipation swiftly. |  
Ephemeral is this body, don't live so  
wantonly. ||4||

The body keeps crumbling, with  
every passing moment. |  
It keeps crumbling all the time and  
could collapse any moment. ||5||

Repeat Guru's name and seal your  
freedom. |  
Please the Guru to learn chanting his  
name. ||6||

Shut the outer doors<sup>102</sup> and open the  
inner gate<sup>27</sup>. |

Practice thus and the innermost layer  
let the soul penetrate. ||7||

Absorbing your attention thus, keep  
meditating daily. |

Imbibe Devī Sāhab's teaching and  
keep safe in your belly. ||8||

Mehī, the servant to his feet, prays  
with folded hands. |

Turning it away from everywhere  
else, direct yourself only Guru-wards.  
||9||

109.

Serving Guru ends all kinds of woes,  
all sorts of doubts. ||ref.||

This world is but an inn for four days,  
nothing here is ‘mine’ nor ‘yours’<sup>134</sup>. |  
To grip all in his deadly clutch, the  
two hands of Yama<sup>113</sup> are ‘mine’ and  
‘yours’. ||1||

Yam’s prison is this world; all  
creatures are his captives. |

Save the saving grace of Guru, none  
can set free from Yam's noose. ||2||

So, hasten and alertly find a true  
Guru, and serve him in all manners. |  
Sacrifice body, mind, possessions &  
soul at his feet and be freed of Yam's  
fettters. ||3||

Living Master in the world, to whom  
all pay their respects. |  
Is Satguru Baba Devī Sāhab, his holy  
feet Mehī lovingly serves. ||4||

110.

Without taking the refuge of a true  
Guru, the Primordial Guru (God)  
remains beyond reach. ||ref.||

Trust in full and keep serving the  
sacred feet of Guru. |

Soul experiences joy walking the  
path guided by Guru. ||1||

Soul that serves Guru and meditates,  
marches onward towards salvation. |  
Progressing steadily it realises Guru's

true form, ending all the woes of  
transmigration. ||2||

So, relinquish all deceit & pride, and  
the sacred feet of Guru you adore. |  
From the difficult sea of existence,  
only a true Guru can pull ashore. ||3||

He who sees a well-wisher, a father in  
the Guru, he who offers Guru alone  
all of his devotion. |  
He is indeed truly blessed, attests  
Mehī, as he naturally secures his

liberation. ||4||

111.

But for the compassionate grace of  
Guru, deliverance is a distant dream.

||ref.||

The soul got trapped here in Yam's<sup>113</sup>  
noose, and forgot its original abode. |  
So it suffers the sorrows of the world,  
release from where is verily hard. ||1||  
Guru reveals his secret way, shines  
up the path to the souls. |



For benefaction of people, he comes  
of his own volition, and emancipates  
the souls. ||2||

Altruist is Guru, Father is Guru, Guru  
is true friend of souls. |  
There is none other like Guru, the  
liberator of the souls. ||3||

Worship Guru always, none in the  
world can match a Guru. |  
No one else Mehī found to be as  
benevolent,

the only support in the world is Guru,  
Guru and Guru. ||4||

112.

Serve, O Brother, the holy feet of  
Satguru!. ||ref.||

Your mind fell a prey to the lure of  
sense-objects, and became Yam's<sup>113</sup>  
morsel. |

None can help you – not your  
parents, spouse nor son, not any  
relative, not even your pal. ||1||

What of wealth, not even your own  
body will help, you the swan will  
have to leave alone. |

So, wake up and serve Satguru, for he  
could help in ways more than one. ||  
2||

Guru tells the secret to soar in the  
sky, flies high a Guru's follower. |  
Rising higher & higher, he transcends  
all the planes, to reach into the  
highest empire. ||3||

Baba Devī Sāhab is perfect Guru; he  
is wise par excellence. |

Day & night Mehī bows at his feet;  
surrender, O Brother, yourself and  
worship him with reverence. ||4||

113.

O Mothers! Please search together for  
a true Guru,

for that is the only way to make  
life fulfilled. ||ref.||

O Mothers! None else in the world is

so benevolent,

neither mother, father nor  
brother. |

He ends all our sorrows & sufferings,  
flames of agony does he smother.

||O Mothers...||

The souls lie in the blind alley of the  
world,

are not able to find the way to  
liberating consciousness. |

Such is the plight of the souls without  
a Satguru,

they are scorched in Lord

Yam's<sup>113</sup> furnace. ||O Mothers...||  
Satguru is the true benefactor in life,  
he wishes for everyone's  
happiness. |  
He comes in the world as kindness  
incarnate,  
opens up the highway to real  
bliss. ||O Mothers...||  
Living Satguru adorns the world,  
the suffering's burns he heals. |  
He is famous in world as Baba Devī  
Sāhab,

Mehī enjoys his merciful glance.  
||O Mothers...||

114.

Ṣam<sup>115</sup>, Dam<sup>114</sup>, ten niyam<sup>135</sup> and ten  
yam<sup>136</sup>,

all get perfected slowly with  
blessings of True Guru. ||1||

Afflictions of mind & body, removes  
the Guru,

darkness of ignorance, dispels  
the Guru. ||2||

Knots of three qualities<sup>5</sup> snap in the  
company of Guru,

sublime virtues grow by chant of  
mantra of Guru. ||3||

Interest grows in virtues and spiritual  
stories,

infatuations & pride subside in  
the company of Guru. ||4||

Die worldly cravings, pain &  
pleasure mean the same,



vices reduce if helpful is Guru. ||

5||

Wishes are fulfilled, desires die  
down,

Benefits only, harm never, accrue  
from Guru. ||6||

Tranquil infinite showers Guru,  
of attachment and malice frees  
the Guru. ||7||

He ends the travails of Yam<sup>113</sup>, gets  
all work done,

victory, victory, victory be to  
Lord Satguru. ||8||

Kinnars<sup>137</sup>, humans, gods & demons,  
sing praises of Guru, hail the  
Guru. ||9||

Stops birth-wheel, one becomes  
immortal & unborn,  
say always “Hail Guru”, “Hail O  
Satguru”. ||10||

Yam<sup>136</sup>, şam<sup>115</sup>, dam<sup>114</sup> and niyam<sup>135</sup>  
are mastered,

only if one does as taught by  
True Guru. ||11||

115.

You live in the body, but not in the  
Yoga Heart<sup>93</sup>, of what use is that? |  
You have worldly riches, but not the  
right & simple skill<sup>138</sup>, of what use is  
that? ||1||

You expect beneficence from others,  
but not from Satguru, of what use is  
that? |

You have the faith, but don't practice

regular meditation, of what use is that? ||2||

You have lot of illumination outside, but your inside is dark, of what use is that? |

You worship many a thing, but not the inner sound, of what use is that? ||3||

You show external purity, but observe not rectitude<sup>139</sup>, of what use is that?|

You flash dry erudition, but have no

reverence for Guru-Lord's holy feet,  
of what use is that? ||4||

116.

If the telescope<sup>140</sup> of single-pointed-  
ness be obtained, telescope<sup>141</sup> is  
needless. |

If the universe be viewed within,  
wandering without is useless. ||1||

If inner melody be heard, what is  
there to hear without? |

If Primal Melody be grasped, what is  
there to contemplate without? ||2||

If yoga<sup>142</sup> of surat<sup>143</sup> with shabd<sup>144</sup> be  
effected, is any other yoga needed? |

If the main task<sup>145</sup> be spontaneously  
fulfilled, are other ordeals<sup>146</sup> needed?  
||3||

If Satguru's grace be had, what else  
remains to be acquired? |

If all hopes, O Mehī, hinge on the

Guru, what in the world is to be  
feared? ||4||

117.

The Primordial Guru (God) lives in  
the innermost layer, but the mind  
remains clueless. |

Though His light shines in the mid of  
both eyes, He is invisible to the eyes  
of flesh. ||1||

He sits ever beside us, ever within us,  
but is not manifest. |

He takes so long to show up, causing  
in seekers unrest. ||2||

Looking for Him too many are there,  
loitering hither & thither. |

Unless the road is known to the  
innermost layer, none gets to Him  
ever. ||3||

Save for the compassionate grace of  
sants, O Mehī, to know this  
pathway...|



Has never happened, nor will ever  
happen, and isn't happening now  
anyway. ||4||

118.

Collect your consciousness, roll up  
into the inner sky, and see there the  
sparkling light. |

Star twinkles there, lightning flashes,  
behold the lamp's light. ||1||

See moonbeams, Moon and Sun,  
directly experience the Self. |

Go beyond five<sup>147</sup>, three<sup>148</sup> and mind,

into the True Sound merge yourself. ||  
2||

This alone is the way to peace, all the  
sants have sung. |

This very wisdom Devī Sāhab  
preaches, Mehī also sang. ||3||

119.

It was pitch-dark within the body,  
the Soul had become blind. ||1||  
Oblivious of Self-Perception, dark  
propensities had got the better of me,

it is the Guru who brought me back to  
see sense.|

He taught me the art of stilling the  
sight,

the Til (Third Eye) opened, the veil of  
darkness was torn asunder. ||2||

A star scintillates through the gate of  
Suṣumnā,

sighted the Thousand petalled lotus. |

Moved up into Trikuṭī to behold the  
Sun-God,

and got absorbed in the Primal Word.

||3||

Lord Satguru, the Prophet  
(Messenger) of God,

propagates the esoteric wisdom. |  
He spreads the sublime secrets of  
God worship,  
I, Mehī, have taken refuge in him. ||4||

120.

Why are you asleep so wantonly?  
Wake, wake O my mind! |  
Come the parting moment, you no  
one will attend! ||1||

Wealth, house, family & wife  
(husband) are all but self-centred. |

None here looks to your happiness;  
all seek their own end. ||2||

Pleasures of body & mind are not  
your own, bliss of the soul is your  
own. |

You play into the hands of Yam, for  
you mistake pleasures of body &  
mind as your own. ||3||

Keep fullest reverence & faith in your  
Guru, attend Satsang without any  
more delay. |

I, Mehī, say in your interest; your

fetters of rebirth will be cut this way.

||4||

121.

Cling not, O Dear, to this world, the  
foreign land; there is no happiness  
here. ||refrain||

This alien land is Death in disguise;  
whoever comes here has to suffer. |  
Think, O Dear, of your own abode  
where there is no pain or sorrow. ||

Within this body-fort is the palace of  
eyes; the way back home is found  
there. |

Move, move ahead on this path,  
riding the chariot of gaze; great is the  
Guru who teaches this secret. ||

If the skill has not been understood,  
go & serve the feet of Guru, living  
Guru. |

Baba Devī is the living Satguru at  
whose lotus feet Mehī sacrifices  
himself. ||

122.

Nurse no attachment to the world. ||  
ref.||

This world is an unfathomable  
terrible ocean, infested with all kinds  
of woes. |

All spectacles here are but an illusory  
maze, whose real nature is difficult to  
expose. ||



Inequity

everything shadows. ||1||

Everything here blossoms this  
moment and wilts the next, such is  
the rule of this world-tree. |

Joy and grief are its two fruits, with  
leaves & branches distracting  
ominously. ||

Whoever falls for  
its lure, in the hands of Yam is a prey.

||2||

Realising the dreadful ways of the  
world, words of wisdoms preach the  
sants. |

Compassionately they teach, O dear  
Ones, this world is just a wall of  
smokes. ||

eschew this to  
conquer all your sufferings. ||3||

The secret of the veils within the  
body, Baba Devī Sāhab, the current  
sant |

expounds and tells, says Mehī, turn  
away from the wall of smokes by  
knowing the secret. ||

And triumph over  
even Yam, the god of death. ||4||

123.

The Time that has flown by never  
comes back,  
Be quick with your task. |  
Bygone is bygone.  
Now at least hold fast to Guru's

Name ||1||

There is no other go than to follow  
Santmat (path shown by Sants).

Listen, everyone! with rapt attention.

|

Be the Progeny of Sants,  
if you seek your emancipation. ||2||

Esoteric are the secrets of Santmat.

O Mehī, you have sung these. |

Having explained these to all,

Now ye be silent. ||3||

Love God within this very  
human body.|

He will liberate you, burning all  
your actions & religious  
obligations into ashes.||

Know your love to be genuine only  
when you have reached where He can  
be directly realised.|

Bereft of true love devotion does not  
bear fruit, so inculcate true love (for  
Him).||1||

Move beyond the gross, astral,  
causal, supra-causal and pure-  
conscious regions.|

Entering through the Suṣumnā, dive deeper into the inner bodies; you would (thus) become unique, different from all.||2||

Take the support of consciousness by holding onto the Divine Light and the Divine Sound.|

Penetrating, within your body, beyond all the five bodies<sup>149</sup> go and realise the God who is the essence (of all that exists).||3||

This way, says Maharshi Mehī, you would be able to grow subtle and cross over to that side (where God

is).|

To transcend the mortal world is the quintessence of devotion, fix it (this principle) deep within your heart.||4||

125.

As the days pass by, the end draws closer.

Meditate upon the Lord's Name. ||1||

All of your kith & kin, wealth, wife  
& sons

To your rescue none would come. ||2||

Even your own body will have to be  
left here;

This world is a palace of gloom. ||3||

The web of worldly objects is but a  
death trap.

Peace can never be found in them. ||  
4||

Lord alone is true, all else is fragile  
as glass.

Meditate every moment upon Him. ||  
5||



March on the inner path and realise  
Him.

No rest could be had without Him. ||  
6||

Get the main secret from Guru, open  
the (secret) door,  
And thus, says Mehī, reach the God's  
Kingdom. ||7||"

126.

With every passing moment, every  
ticking second, time is slipping away.

This rare human birth you will not  
get again. ||1||

Worldly riches, kith & kin, even your  
own body  
will be left here only, being useless in  
the end. ||2||

Been blessed with this rarest human  
body, meditate on Guru.  
Sans devotion this life would be  
wasted. ||3||

Chant Guru's name, focus on Guru's  
form,

In the front the radiant point form of  
Guru behold. ||4||

Holding onto the point form, stilling  
your sight,  
Stars, Moon & Sun forms of Guru are  
beheld. ||5||

Meditating thus, & making your  
vision pure & divine,  
The Quintessential Word form, the  
Rāmnām<sup>109</sup> form of Guru is  
perceived. ||6||

The Incomparable Word form of

Guru blesses with true peace,  
Worshipping Guru this way, says  
Mehī, complete liberation is attained.  
||7||

127.

O Devotees! Practice genuine, true  
devotion; performing hollow  
superfluous worship,  
your efforts won't bear desired fruits  
and, wander you shall in this mortal  
world. ||1||

O Devotees! Mature up & give up  
getting charmed with child's play,  
Roaming in the outside places is the  
game of kids; sink deeper within  
yourself. ||2||

O Devotees! The Supreme Lord is  
all-pervading,  
Fills all beings & things, & yet is  
beyond all the three coverings<sup>86</sup>;  
remove these curtains<sup>86</sup>. ||3||

O Devotees! You would find Him  
within only; if you loiter outside,

You will never find God and suffer  
from all sorts of worldly miseries. ||4||

O Devotees! All the mesmerising  
supernatural forms with two, four,  
eight or infinite limbs,  
All bright radiances – of black, white  
or any other hue, and all sounds are  
mere deceptions. ||5||

O Devotees! God is of the same  
nature as of the Self (Soul); all other  
forms – gross or subtle,  
Causal or other, are only forms of  
Māyā (Illusion). ||6||

O devotees! God in His pure form is  
beyond Nature, so sink within to the  
deepest level,

Go across all the three wrappings<sup>86</sup>; it  
is there, says Mehī, you will meet the  
God. ||7||

128.

O Lovers! Love the Lord! Forgetting  
Him causes suffering,

And Wandering in the world; Love  
the Lord, O Lovers! ||1||

O Lovers! Jettison attachment to the  
world which is the noose of Death,  
And spoils the Soul-bliss; Love for  
the Lord liberates, O Lovers! ||2||

O Lovers! Absorb true wisdom; body,  
wealth, kin,  
Organs – external & internal and all



heavens are but a deception, O  
Lovers! ||3||

O Lovers! Throw away all illusory  
worldly infatuation; all micro-&  
macro cosmoses,  
And all planes of creation are nothing  
but a spectacular theatrical show, O  
Lovers! ||4||

O Lovers! Lord alone is true,  
transcending all micro &

macrocosms,  
Beyond all spheres of creation; non-  
manifest & imperceptible is He, O  
Lovers! ||5||

O Lovers! The Supreme Lord is  
knowable by the Soul alone; empty  
the mind of all subjects,  
Worship within the Lord, repeat  
Guru's name, O Lovers! ||6||

129.

O Wise People! Think well and  
meditate on God,

All expression & extension of  
sensory objects is so unreal and  
painful. ||1||

O Wise People! Body, wealth &  
relatives are like dreams;

None is yours, search that which  
is your own form. ||2||

O Wise People! Search your Self, that  
is beyond the three qualities<sup>148</sup>, three

bodies<sup>150</sup>,

Beyond mind, intellect,  
consciousness, and beyond ego &  
dual nature<sup>151</sup>. ||3||

O Wise People! Beyond the jīva  
(bonded individual soul) and  
Brahm<sup>152</sup> is your own Self,

Nothing can compare to that, so  
experience your own True Self. ||4||

O Wise People! You and the Lord are  
one, non-dual, indivisible,

Full of the Bliss of Self; all  
duality is an illusory deception. ||5||

O Wise People! You are not gross,  
not astral,

Not even causal, you indwell  
everything and yet you are beyond  
everything. ||6||

O Wise People! Keep noble  
company, listen well and  
contemplate,

Meditate assiduously, and shun  
all sins. ||7||

O Wise People! Serve the True Guru,  
immerse your attention in the Primal  
Sound,

Conquer the body & mind, and  
experience your true Self. ||8||

O Wise People! Thus will ye attain  
the Lord; without experiencing the  
Self,

all, O Mehī, is illusion, and you  
will never meet the Supreme Lord. ||  
9||

But for meditation, one can't acquire  
the wealth of God. |

Has anyone ever become a true  
devotee,

merely by reading & reciting  
Scriptures, tell me, O Mind?||1||

The mind is extremely restive,  
steeped always in sense-gratification. |

The power of loving devotion comes  
through not without meditation.||2||

Conquer the mind through prayers &  
meditation.|

And for your Beloved fortify your  
affection.||3||

Grasping the melodious Name of  
Rām, make your love steady.|  
Pain of transmigration goes; this is  
meditation's glory.||4||

Regular practice of meditation, O  
Mehī, yields great benefaction.|  
So, keep contemplating constantly



only about meditation. ||5||

Blind are those who meditate not;  
their true self they can see never.  
Guru gifts the secret lamp black to  
unravel the eyes inner. ||6||

131.

The path leading unto the God lies  
within,  
sants have described, that  
path lies within. ||ref||

O Loving devotees! Get on to that  
path, and sprint ahead,  
sants have raced through this  
very road. ||1||

Darkness, Light and Sound are three  
body-veils,  
that path passes through  
these very veils. ||2||

That highway is made of light and  
sound, and is found through Til  
(Suṣumnā)<sup>129</sup>,

strive to get on to this path  
fullest zeal. ||3||

That path is found, O Mehī, by  
entering through the door minuter  
than hair-tip,

sants sneaking through this  
very hole have rushed to the very top.  
||4||

Want to experience real bliss within yourself?

Then save yourself consciously from the five deadly sins.||1||

The first of them is lying, taking to intoxicants the second, and adultery/promiscuity is the third of the sins.||2||

Fourth grave sin is stealing while violence is the fifth;  
banish all of these from your heart.||  
3||

If you wish to abstain from these,  
says Mehī,  
True Guru's lotus feet, serve  
faithfully! ||4||

133.

Wonderful is the inner path, treading  
which God is realized. ||ref||

Highly blessed is the generous Guru,  
who lights up the path! |

Untold bliss fills the heart that  
drenches in the Divine light raining  
along the path. ||1||

Immortalising sounds of five spheres  
resonate there; few fortunate ones get  
to listen. |

This seeing and hearing, O Mehī,  
yields the joy beyond compare, and  
leads to the Supreme Sovereign. ||2||

Do Satsang regularly, O Dear Ones;  
fulfilled would be all your  
assignment. |

Ascertain the principal task<sup>153</sup> of life,  
and lay hold of the conscious  
current. ||1||

Hold the conscious current in the  
Tenth Door<sup>129</sup>,  
and the gross body cage you  
transcend. |

Radiance will unfold, Sound - prop  
will be had,

joy unspeakable will be caused. ||  
2||

Applying three-fold shut<sup>154</sup>, O Mehī,  
behold radiant point and listen to  
inner sound. |

Within your own body, O Mehī,  
clutch onto the support of Divine  
Sound. ||3||

135.

Friends! Identify Your True Father,  
advise sants the beneficent. ||ref.||



You keep sinking in the sea of  
machinations of dualism, and reel  
under painful sadness. |

In the company of the body, mind and  
senses remain oblivious (of your real  
self), and suffer disgrace. ||1||

Learning from the Guru, enter  
through Suṣumnā and walk the inner  
path. |

Perceive the currents of the Divine  
Light and Divine Sound and stand as  
unique from the rest. ||

Go across body, mind, intellect and  
all duality, and earn true wisdom.|  
The True Father would be known, O  
Mehī, and miseries overcome. ||3||

136.

What could the time and age do, if  
genuine love for Guru-God's holy  
feet one has! |  
What could the worldly

entanglements do, if in attention one  
is focussed like a she tortoise! ||1||

If one is convinced of the world's  
transitoriness, what would be left in  
the worldly hopes! |

If one is blessed with the rare wealth  
of meditation, what trouble could  
cause any worldly fears! ||2||

What room could be for pessimism, if  
detached meditation is firmly  
practised! |

What harm could the ferocious webs

of world bring, if in the fort of  
Satsang is one ensconced! ||3||

How could the sins touch, if one  
abstains from the five gravest sins! |  
What effect would the curses have, if  
steadfastly truth one observes! ||4||

What spell could the Deity of desires  
cast, if the company of a Perfect Guru  
is had! |

What role does guess work have, if,  
O Mehī, one has acquired direct  
experience! ||5||

137.

[Bārahmāsā (‘Bārah’ meaning twelve and ‘māsā’ meaning months) is a traditional style of poetry composition by sants of early times wherein it was attempted to give a message for each of the twelve months of the year. In Hindi calendar the twelve months are: Chait/ Chaitra (coinciding roughly with March – April), Baiṣākh (April – May), Jeth/

Jyeṣṭh (May – June), Āṣādh (June – July), Sāwan/ Śrāvaṇ (July – August), Bhādo/ Bhādrapad (August – September), Aṣvin (Sept – Oct), Kārtik (Oct – Nov), Agahan/Agrahāyaṇ (Nov – Dec), Pūs/ Pauṣ (Dec – January), Māgh (Jan – Feb) and Fāgun or Fālgun (Feb – March). Similarly, sants also composed Chaumāsā (‘Chau’ meaning four and ‘masa’ meaning month) consisting of verses for four months, generally four months of

Rainy Season or Monsoon. Here is a  
Barahmasa composed by Sadguru  
Maharshi Mehī Paramhans.]

**Āṣvin:**

O Dwellers of the World! Please  
awake and be alert.|

So short-lived is this life, why do you  
live so forgetfully on this Earth? ||

As hard as one might endeavour to  
endear it, this world has never been  
any one's for good.|

True peace and bliss comes to him  
alone who painstakingly has forsaken  
the attachment to this world.||1||

### **Kārtik:**

Of a drop of urine (semen) this  
illusory base body has been formed.|

It is full of unspeakable excrement  
(sweat, urine, faces, earwax, blood,  
fat etc.).||

Why do you pride, O foolish and  
utterly ignorant one, in this body?||



O smug fellow, meditate on His name, forgetting smugness for this transitory body.||2||

### **Agahan (Agrahāyaṇ):**

In this incendiary nature whosoever hankers after sense-gratification.|

Ultimately embraces defeat, receives agony, and never gets satisfaction.||

Keep aloof from all the objects of senses knowing that they can only yield misery.|

So, be steadfast in service to Guru  
and attend Satsang regularly.||3||

### **Pūs (Pauṣ):**

Shun vices like stealing, lying,  
adultery, violence and intoxication.|

And be immersed day and night in  
satsang, Service to Guru &  
Meditation.||

All who have lived thus, have gone  
across the sea of existence – whether  
a king, warrior or paupers,|

Brahman, untouchable, illiterate as well as learned - all will undoubtedly swim across worldly waters.||4||

**Māgh:**

O crazy one! You have moved into the jaws of the hungry tiger of death & decay.|

Save yourself by embracing meditation; come back to senses quickly.||

By dint of regular meditation, run away from the jaws of death.|

If you let this opportunity go,  
weeping & repenting would become  
your fate ||5||

**Fālgun (Fāgun):**

Living wantonly, you have amassed a  
huge cache of luxuries.|

Tall palatial house, gem-studded  
jewellery, but are yet deprived of  
happiness.||

Great dynasty, handsome personality,  
and beautiful wife are all yours.|

Still peace & happiness elude you,  
for want of meditation, even in your  
dreams.||6||

### **Chaitra (Chait):**

If you really long for happiness,  
detach yourself from numerous  
actions.|

Love the holy feet of Guru, & be  
absorbed in meditation.||

Observing rites & rules, chant and  
self-mortification, pilgrimages &  
fasts, sacrifices and alms.|

Can never compare to the fruit gained  
due to even a moment's dhyān!||7||

### **Vaiṣākh:**

One might have studied & learnt all  
the branches of learning.|

But peace does not come, if mind is  
restless for in meditation it is  
lacking.||

One might trot all around globe,  
giving captivating scholarly lectures.|

One might be surrounded by massive  
crowds, yet without meditation peace  
him deludes. ||8||

### **Jyeṣṭha (Jeṭh):**

Soul came to indwell the body,  
descending from its abode.|

It forgot its original home, lost its  
senses in the lures of this world. ||

Come out of stupor, o Soul! Your  
home lies at the pinnacle of creation.|

Don't you delude yourself in the illusion here, which is actually a trap of destruction. ||9||

**Āśādh:**

O Dear Soul, you have fallen so low,  
& live in the depths of pitch dark ignorance.|

Emancipate yourself with the compassion of Guru; stare at the point form of the beloved.||

Keep gazing intently without a wink,  
in front of the middle of two eyes.|



That radiant point will appear  
automatically, keep looking at it  
bringing down the curtains of the  
eyelids.||10||

### **Śrāvaṇ (Sāwan):**

Bye & bye, keep climbing towards  
that captivating peak.|

And leaving behind the glimpses of  
star, moon, sun, and other lights,  
absorb yourself in the sound.||

This unintelligible unfathomable  
sound resonates spontaneously in  
everybody.|

This quintessential Word, the purest  
Name of God, the Name of Rām, is  
the bed-rock of all existence.||11||

### **Bhādrapad (Bhādo):**

Clutching on to the support of the  
God's Name, free yourself of the  
woes of the world.|

None has tasted the steady bliss  
without meditating on that Word.||

Says Baba Devī Sāhab, listen  
intently, O Mehī, to the Divine  
Sound.|

All sants sing in unison, without  
Guru-Bhakti success cannot be  
obtained. ||12||

138.

Chaumāsā (Just as in Bārahmāsā  
style of poetry there is a message  
given for each of the twelve months  
of a year, Chaumāsā is a style of

poetry giving message for four months which are, generally, the four months of rainy season also known as Chāturmās coinciding with June through September)

## **Jyeṣṭh**

Bring your snobbish mind to heels,  
and forsake all ego & pride. |  
Serving the lotus-feet of Guru, swim  
across the terrible ocean of existence.  
||

## **Āṣāḍh**

There is immeasurable grief in the  
body so full of darkness. |  
Shatter the curtain of darkness  
learning the secrets from Guru ,  
and eradicate all your sorrows. ||

## **Śrāvaṇ**

Focus your gaze in the Suṣumnā, and  
see frequent flashes of lightning. |  
Sitting motionlessly, freezing your  
attention, see the morning star. ||

## **Bhādrapad**

Move ahead, leaving the worldly  
woes behind, penetrating the wall of  
light also. |

Be immersed in the Primal Melody,  
and sing grateful praises of Guru. ||

139.

Perform ārtī in the body-temple. |

The two currents of sight to meet in  
front, still. ||1||

An immensely bright point shines  
there. |

Behold the Divine Light  
incomparable. |2||

Many cosmoses glitter within. |

See them and even light abandon. ||3||

So simple is the Yoga of Inner Sound.

|

Practice it to clasp the Prime Sound. ||

4||

Practise this skill to go beyond the  
fort of bodies. |

Destroy thus all duality-born illusion  
& maladies. ||5||

This pure ārtī shatters all the



delusions worldly. |

Perform, O Mehī, and sip the elixir of  
immortality. ||6||

140.

Show Ārtī to the Supreme Being. |  
Offer Him as seat your still & pure  
interior. ||1||

The throne of Yoga-Heart<sup>93</sup> within  
thy body-temple...|

Decorate with the shining white pearl  
of infinitesimal point. ||2||

Place the dish of your anguish of  
separation as offering. |  
Filling it with never-diminishing &  
firm devotion as food items. ||3||

The garland of flowers of sacrifice,  
truthfulness & self-restraint. |  
Present before the Lord and please  
Him. ||4||

The incense of desire-less-ness and  
fire of Divine Light. |

Keep in the incense-stick of  
contentment and present to the Lord.  
||5||

With stars, Moon, Sun and arrays of  
lamps. |  
Decorate the platter of the inner sky  
and perform Ārtī. ||6||

In the centre of that platter of Ārtī. |  
Light the camphor of your own  
(spiritual) experience. ||7||

From amongst the thickly ricocheting  
countless notes... |

Immerse your attention in the  
Quintessential Melody. ||8||

Serving Satguru, perform this Ārtī. |  
That destroys dichotomy & dualism,  
illusion & distinction. ||9||

Very subtle, O Mehī, is this Ārtī. |  
Perform this surrendering yourself,  
with body, mind & possessions. ||10||

Show Ārtī to the Imperceptible,  
Unbounded Being. |

Who is beyond pain & pleasure,  
frailty & purity. ||1||

To the God Who is beyond the  
opposites like hot & cold. |

Indestructible, Ever-present,  
Unborn Supreme Lord. ||2||

To Him Who is beyond mind,  
intellect, consciousness & ego. |

To Him Who is all-pervading  
and yet beyond everything. ||3||

To Him Who is beyond form, smell,  
taste & touch. |

Beyond all stretches of  
attributed, attribute-less & non-  
conscious. ||4||

To Him Who is beyond the three  
attributes & the ten organs. |

Immortal, exceptionally  
generous Master. ||5||

To the Merciful Who is beyond all  
beings and creation. |

Beyond the Brahm and all  
devouring Death. ||6||

The most Mysterious, Incomparable,  
the essence of all. |

Unfathomable and beyond all  
sorts of description. ||7||

To the Ineffable, Nameless, Desire-  
less, the Perfect Lord. |

Who is the salvager of people  
and deliverer of Deliverance. ||8||

Make the whole world a pavilion  
within your heart. |

And show Ārtī to the God Who  
fills everything and is the fulcrum of  
all. ||9||

Kindle the divine light of self-  
experience. |

In the dish of your meditation-  
practice. ||10||

Such is the Ārtī of sants, O Mehī! |

Perform yourself and banish all  
corporal woes. ||11||



142.

To the Unborn, the Non-dual, even  
beyond the “Pūrṇ Brahm”<sup>120</sup>. |

Offer Ārtī to the Remover of  
distress. ||1||

To Him who fills the entire universe  
and is yet beyond, |

Who is without any shape,  
outline or colours. ||2||

He permeates every particle,  
everybody. |

Is not near nor far, is absolutely  
limitless. ||3||

Is neither solid, liquid nor gas. |  
Amazingly omnipresent, is  
beyond consciousness. ||4||

Perfectly still, unworldly, prevails  
everywhere uniformly. |

Is neither concentrated, nor  
becomes any less. ||5||

Knowable only to the Self, beyond  
perishable & imperishable. |

Neither sound, nor light nor is

He darkness. ||6||

Not manifest, nor un-manifest is He. |  
To Him intellect & thoughts  
have no access. ||7||

Inaccessible, unfathomable, His glory  
defies assessment. |  
O how is He, how to express! ||8||

He does nothing, nothing happens  
without Him. |  
Say those who know, He is  
everything's essence. ||9||

Indwelling everyone, that Lord is  
love's epitome. |

Beloved of all, everything He  
illuminates. ||10||

Immortal in elements indestructible is  
He. |

To find the beloved open the  
inner ingress. ||11||

Use the key of sight to unlock the  
Tenth Gate. |

At the Third Eye is locked the  
door of darkness. ||12||

As the inner door opens, the Pole Star  
shines. |

The dish of sky is replete with  
divine resplendence. ||13||

Frill embroidered with lightning &  
pearls brightens up the sky. |

Behold the ascetic and  
separated lovers. ||14||

One also gets to see within, |

Black, red, white, yellow and  
blue colours<sup>85</sup>. ||15||

These colours further adorn the sky –  
dish. |

Beheld by devotees serving  
Satguru's feet-lotus. ||16||

With the mesmerising luminance of  
the lamp's flame [4]. |

The tray of inner firmament  
scintillates. ||17||

Twinkle countless unearthly stars. |

Supernatural Moon and Sun  
embellish the inner dish. ||18||

Beat this mystic dish and hear  
countless notes. |

Hark! The Quintessential  
Melody resonates! ||19||

The incense of ṣam<sup>115</sup> and dam<sup>114</sup>  
spread the fragrance. |

Practice of yam<sup>136</sup> and niyam<sup>135</sup>  
are like garlands. ||20||

Of never-diminishing  
loving devotion, |

Make the offering with utmost  
reverence. ||21||

Performing the Ārtī of God this way. |

Reach the loftiest land  
only Soul can access. ||22||

That Soul's empire cannot be  
captured in words. |

Reaching where the wheel of  
transmigration stops. ||23||

Ārtī this way perform the sants. |

Performing this one never  
reincarnates. ||24||



143.

Wipe clean the floor of  
your heart with the cleansing cloth of  
love. |

Lay there the beautiful mat of  
love. ||1||

Receive the Guru through the path of  
love and make him seated with love. |

Fetch the vessel of love fully  
filled with lo  
ve. ||2||

With his sacred foot-nectar, make  
your mind pure. |

Wash his feet having in your  
heart unsullied love. ||3||

Your fortune has begun to smile now.  
|

Place before him the dish of  
love. ||4||

Serve in the dish food items of love. |  
Aha! Guru accepts the offering  
with love. ||5||

Show him Ārtī offering betel leaves  
of love. |

Implore him to recline on the  
bed of love. ||6||

Baba Devī Sāhab is the true Guru. |

I, Mehī, remember him  
constantly with intense love. ||7||

144.

Learning right skill from my Guru, I  
remove the inner veils of the soul. |  
Moving into the innermost layer I

surrender my body & mind. ||1||

Making the platter of the inner void  
(sky)...|

I decorate it with the ārtī<sup>155</sup> of Divine  
Light. ||2||

I make an offering<sup>156</sup> of my soul (to  
the Supreme Soul). |

I sing the Primal Melody as the  
auspicious song. ||3||

I blow the conch shell, gong and  
countless other sounds. |

Performing this ārtī I embrace the

Supreme Lord. ||4||

Realising the God I sacrifice my Self  
upon Him and... |

I, Mehī, dismiss all duality. ||5||

[ Ārtī composed by Sant Tulsi Sāhab  
of Hāthras (U.P., India) sung at the  
end of daily Satsang (morning,  
afternoon and evening) and also  
special sessions of Satsang:

"Perform `ārtī' (within you)<sup>155</sup> in the  
True Guru's company. |

Behold the light illuminating the  
inner sky. ||1||

Within this five – elements -  
body, manifest the fire  
(or, make the five colours of the five  
elements<sup>85</sup> forming the gross universe  
including our own body appear  
within the body). |

And experience the light of the  
lamp within. ||2||

The Sun and the Moon are fruits &  
flowers on this plate of the inner sky.  
|

Install the pitcher of camphor in  
the beginning. ||3||

Stars in the sky are like grains and  
pearls. |

Knit the garland of flowers in  
your heart. ||4||

See bright lights in form of betel  
leaves, desserts and sweets. |

Sandal, incense sticks, lamps,  
other things<sup>157</sup>. ||5||

In the refulgent light the mind-  
fish<sup>158</sup> harks to cymbals. [1] |

And takes delight in the melody of  
drums. ||6||

Myriads of fragrance fly around in  
the sky. |

The Lotuses enchant the  
inebriated black bee<sup>159</sup>. ||7||

The pure light that shines within. |

Washes away the beholder's sin.  
||8||

In the perennial stream of elixir<sup>43</sup> that  
rains in the sky. |



The truthful soul drenches  
merrily. ||9||

The spirit gets drunken on the  
nectar<sup>43</sup>. |

Charged & jubilant, it marches  
forward. ||10||

Watch the brilliance of light worth  
millions of Suns. |

Seeing past or transcending the  
un-see-able<sup>160</sup> connect yourself. ||11||

Still your surat (attention) in the sky,  
without a blink. |

By Guru's grace, sip the  
imperceptible drink<sup>161</sup>. ||12||

Sparkles & sound mark the way to  
Guru's abode |

Revert like 'alal'<sup>162</sup>, O Tulsi, and  
body transcend. ||13||



















0. The Supreme Being, also called the Supreme Soul, the the Supreme Sovereign, or God, is one only, infinite, omnipresent entity that does neither die nor is born, one that permeates through all types of

creation and, yet, retains its pure state transcending all of these. He cannot be perceived by any of our outer or inner organs – five organs of action (hands, legs, mouth, and two excretory organs), five sensory organs (eyes, ears, nose, tongue and skin) and four internal organs namely, mind, intellect, chitta and ego.

1,2,3,4. All creation has evolved out of (and within) the Supreme Being or God and could be broadly divided into two types – i) ‘jaḍ’ or inert or non-conscious or perishable creation

and ii) ‘chetan’ or conscious or imperishable or eternal creation. The perishable or ephemeral creation can be further sub-divided into four levels of creation namely, ‘Sthūla’ (gross), ‘Sūkshma’ (astral or subtle) ‘Kāraṇ’ or Causal and ‘Mahākāraṇ’ (Supra-causal) creations. The perishable or ephemeral creation is classified as ‘jaḍ’ or non-conscious because it does not possess consciousness of its own but is rather made to act like one by some other immanent conscious entity. Were that conscious current to withdraw itself from any specific

portion of non-conscious creation, that part would be dissolved and would cease to exist. Beyond the Perishable creation lies the ‘Chetan’/ ‘Kaivalya’ or Conscious/ Imperishable/ eternal creation that is variously known as ‘Hiraṇyagarbha’ (Golden Womb), ‘Satlok’ (True World) or ‘Sachkhand’ (True or Eternal Realm). This realm lies closest to, being in direct contact with, the Supreme Being. Having directly sprung from Him, it is capable of pulling its perceiver to its Source that is the Supreme Being

Himself. Scripture says when God or the Supreme Sovereign alone existed and had a sweet will to become many, this will emanated out of Him in the form of a conscious vibration or conscious current. This vibration, as it flowed outwardly, started progressively shedding its subtlety leading to formation of a number of non-conscious regions or realms of creation broadly classified into aforementioned four levels of non-conscious creations.

5. The whole of non-conscious or inert nature consists of an inter-mix of three attributes or qualities namely, 'sat' or 'satogun' (here 'sat' means virtuous, righteous or positive and 'gun' means attributes/qualities/propensities), 'raj' or 'rajogun' (mundane or worldly disposition) and 'tam' or 'tamogun' (darker passions or negative tendencies). The dominance of any one of the three attributes decides the nature of that creation or mind. The highest level of non-conscious creation, 'Mahākāraṇ



Prakṛti' (Supra-causal Nature) has all the three attributes held in perfect equilibrium, equal proportion, and, therefore, is an inactive realm where no activity of any type takes place (hence, this is also called Equilibrial Primordial Nature).

The 'Kaivalya Maṇḍal' or 'Chetan Maṇḍal' or Conscious Sphere lies beyond all the non-conscious spheres and is, thus, free of attributes or qualities. It is, therefore, also called 'nirguṇ' (attribute-less) plane of creation.

The Supreme Being lives beyond both the attributed or non-conscious or classified nature as well as the attribute-less or conscious or unqualified nature.

6. All the four non-conscious planes of creation are ever-changing in their composition and are, therefore, not constant. The conscious plane of creation, however, is unchanging, uniform or constant.

7. Five objects in the world perceived by the five sensory organs are: i) form (perceived by eyes), ii) sound (heard with ears), iii) grasped by nose), iv) taste (perceived by tongue) and v) touch (sensed by skin).

8. Kaivalya refers to the sphere of pure consciousness. It is also termed 'Chetan Maṇḍal', 'Satlok', 'Sachkhaṇḍ', Hiraṇyagarbh etc. In this region the soul is stripped off all the four non-conscious layers and it can clearly see the Supreme Being or God.

9. So long as there is even a single layer left that keeps covering the soul, dualism and dichotomy cannot end. Even in the Realm of Pure Consciousness there is thin transparent veil left as a result of which the soul can see the Supreme Being or God as a separate entity from itself, thus, leaving the thinnest scope of dualism. It is only after the soul, drawn by the attraction of the purely conscious unstruck sound, reaches the centre of the latter that it merges into the one only Supreme

Being to be one with Him ending all kinds of dualism.

10. As mentioned earlier, the Supreme Being, when He alone and nothing else existed, had a sweet will or playful mood (in Hindi it has been called ‘mauj’, a word which is very difficult to translate) to become many. This sweet will sprang forth as the Primal Current/Vibration/Sound/Word which became the material cause of all that was subsequently created. When this Primeval

Word/Current/Vibration/Sound or True Name issued from God, there was no other entity that existed. Thus, this Primal/Quintessential Sound is called “anāhat nād” or “anāhat shabd” or Unstruck Sound/Word/Melody (‘anāhat’ implies unstruck and ‘nād’ or ‘shabd’ means sound or word). All other sounds, howsoever grand or lofty those might be, result from striking/collision/rubbing of two or more things and, hence, are known as “āhat shabd or nād” (‘āhat’ means struck and ‘shabd’ or ‘nād’ means

sound or word). When the Quintessential Sound/Word/Current issued forth from God, there was no other entity in existence and, therefore, no striking/collision could have taken place; hence, the name “Unstruck Sound/Melody/Word/Vibration”.

11. So long as dualism remains, ‘tripuṭī’ or triad remains. Examples of ‘tripuṭī’ are “seeing, seer and seen object”, “listening, listener and sound”, “knowing, knower and knowledge”, “smelling, smeller and

smell” etc. This triad continues up to the zone of Pure Consciousness where the soul is the seer (observer) that sees the Supreme Being/God.

12. ‘Om’ or ‘Aum’ is another name for the Primal Quintessential Unstruck vibration or Pure Consciousness. The Supreme Being lies even beyond ‘Om’.

‘Soham’ is a compound word formed of two words ‘So’ (That or He) and ‘Aham’ (I). Thus, ‘Soham’ implies ‘I am That (referring to God)’. ‘Soham’, in the present context, refers to the



characteristic sound of the Equilibril Supra-causal Sphere, also called the Spiralling or whirling cave.

13. ‘Sachchidānanda’ is a compound Sanskrit word made up of three words, ‘sat’ (eternal), ‘chit’ (conscious) and ‘ānand’ (bliss). The Kaivalya sphere or the Sphere of Pure Consciousness is marked by eternally conscious bliss.

14. The Supreme Being/ God pervades, fills or indwells all levels of creation – conscious as well as

non-conscious. These levels of creations including all creatures and objects contained therein are ‘pervaded’. Everything else (other than the supreme Being) that exists is, in fact, a manifestation of that Supreme Being only, for everything is formed by the Primeval Word. However, God exists, in His pure state, beyond all kinds of creations, where nothing but God and God only is. The very notion of ‘pervasiveness’, therefore, makes sense only so far as there is something to be pervaded and

something else that pervades.  
However, when God alone is left,  
there is nothing else available that  
could be pervaded and, hence, the  
very concept of, or the word,  
‘pervasion’ (or, for that matter,  
‘pervasiveness’) just makes no sense.  
Therefore, it is said that God, in His  
pure state, is both beyond the  
pervaded and the pervading (that part  
of the Supreme Being that fills a  
creation is called ‘Brahm’ or  
pervading God).

15. All types of non-conscious creations have been formed by, or bred by Kaivalya or Conscious Sphere or the Quintessential Unstruck Sound which is the material cause of all creations. Hence, the Realm of Primal Unstruck Sound is said to be the ‘Hiraṇyagarbha (Golden Womb – ‘Hiraṇya’ mean gold and ‘garbha’ implying as womb) out of which everything was born. (“In the beginning was the Word. The Word was with the God. ...all that was made was made by the Word” – The Bible)

16. The Quintessential Primeval Unstruck Vibration that emanated from the Supreme Being is called ‘sat shabd’ (True Word) or ‘sat nām’ (True Name ) as it is unchanging and uniform.

17. A true sant or Guru becomes one with the Supreme Being in the state of deep meditation called ‘samādhi’ and, hence, is the ocean or repertoire of all wisdom. Having got the highest wisdom when he descends from the state of ‘samādhi’ (deep trance), he

moves around the world to disseminate the truly beneficent wisdom among people just as clouds having taken water from the ocean distribute the same to different places around the earth in form of precipitation. Therefore, saints are called as both the repertoire or ocean as well as clouds of wisdom.

18. A true Guru is one who has himself swam across the ocean of existence (birth & death) and is capable of ferrying others, too, to the other side – beyond transmigration.

19. Burst of eternal and imperceptible sound

20. Divine Song

21. Word God (as this Word/Sound/Vibration created all the non-conscious realms, it is also regarded as Divine. (“In the beginning was the Word. The Word was with the God. The Word was God. All that was made was made by the Word” – The Bible)

22. Sacred and mystical name of God.

23. True word/name/God

24. “Surat Shabd Yoga” is made up of three words ‘Surat’ (one of the several meanings of ‘Surat’ is soul), ‘shabd’ (word/sound/vibration) and ‘yoga’ (union). Thus, “Surat Shabd Yoga” refers to the technique of meditation that connects or unites the Soul with the Primal Unstruck Sound



that, ultimately, leads its perceiving soul to its source, the Supreme Being.

25. All the living beings have been broadly classified into four genera or categories based on their type of origin namely, the oviparous (birds), viviparous (man, animals, rodents etc), flora (generally fixed to a place and born out of the Earth) and heat-born (insects like lice, bugs, insects automatically produced in food grains stored for an extended duration).

26. Internally chanting of a sacred mantra, internally visualising the form of the desired deity or Guru, and Yoga of Inner Light and Sound.

27. Stilling sight at the Third eye/Tenth Door/ Sushumnā/Ajnā Chakra/ Third Til/ Til/ Inner Door located in the centre of the two eyes. This is also called Yoga-Heart-Circle by yogis. This art or technique is called “vindu/bindu dhyān” or “driṣṭi yoga” or the Yoga of Inner Light.

28. An accomplished Guru is one who has become one with the Supreme Being, and manifest himself, on the subtler planes, as light and sound that a meditator perceives within while practising the Yoga of Inner Light and Sound.

29. Ārtī refers to a religious ritual, frequently performed in India, performed in adoration of a deity or an outstanding personage by circular movement of a dish (generally circular plate) containing a lighted

lamp, flowers, fruits and grains of rice etc.

30. This physical body of ours is called ‘piṇḍ’ or microcosm. The region beyond the Third Eye or Sushumnā is called the ‘Brahmāṇḍ’ or Macrocosm. Sometimes, the outer gross/physical Universe is also referred to as ‘Brahmāṇḍ’ (Cosmos or Universe).

31. Sea of transmigration of repeated births and deaths i.e., this ephemeral world.

32. Six defilements of mind are:  
lust/desire, anger,  
pride/vanity/vainglory, greed,  
infatuation and envy/jealousy.

The Supreme Being or God is  
omnipresent. There is no place where  
He is not present. Thus, because no  
space could be identified or thought  
of as devoid of Him, He has no room  
(or empty space to move in any  
direction, in any manner whatsoever).  
Therefore, He is absolutely still or  
motionless. Maharshi Mehi defines,

therefore, a sant as one who has attained to the state of perfect stillness or motionlessness or quietude or Supreme Being/ God.

34. There exists nothing else other than the Supreme Being Himself (whatever is thought to exist is simply a manifestation of His). So what could He desire for? Thus, He has to be considered as absolutely desire-less.

35. A name is formed or a word or sound or, in other words, vibration.

God, in His true form, is motionless/vibrationless/soundless/nameless. He, thus, cannot be ascribed any name.

36. Mind and intellect are non-conscious or inert of their own, by their very nature, while God is even beyond consciousness. Therefore, He is said to be inaccessible (to either mind or intellect).

37. God is infinite in expanse. If his somehow His beginning or end could be demarcated, He would no longer

remain infinite. To even locate the middle or centre of something its extremities or ends or boundary must be known. He being infinite, its centre could not be marked. It is in this sense of reference to His infinitude that sometimes it is said of Him, “God is whose centre is everywhere, circumference nowhere!”

38. Lord Ram and Krishna are believed to be incarnations of Lord Vishnu (deity responsible for sustenance of a particular universe) whose whereabouts are located in



realm of non-conscious nature.  
Hence, God (as He is beyond non-conscious as well as conscious nature) cannot be even Lord Ram or Krishna.

39. That part of the Supreme Being that fills and regulates a particular Brahmāṇḍ or Macrocosm or Universe is called Brahm. Where all macrocosms end and there is nothing to be filled or regulated, even the epithet of Brahm could not be ascribed (to God or the Supreme Being).

40, 41. God is everywhere. Nothing exists, or can exist, beyond or outside Him. Hence, everything is contained in, or accommodated within Him only. Thus, He is larger than the largest. Again, because He is everywhere, He must be present within the tiniest pores of anything & everything. Thus, He is all-pervading and, consequently, tinier (smaller) than the tiniest (smallest).

42. Monkey catchers contrive an interesting ploy or device to trap a

monkey. They keep dessert or sweet balls in a vessel with a narrow neck that is large enough to let in the empty hand of a monkey but small enough to disallow a filled fist. He keeps the vessel with sweets within at a suitable place in a forest and hides. The monkey finding the sweet balls kept within the vessel slides his hand inside it. As he holds the sweet in his fist and tries to take it out his hand gets stuck inside. If he drops the sweet, he can easily take out his hand. However, the foolish monkey thinks that the vessel has gripped his

hand (while it is he, the monkey, who has caught the vessel and not the vessel which has caught him) and is nabbed by the monkey-catcher who, then, trains him in trick-play to earn his livelihood. The monkey could have easily fled away had he left the sweet ball and taken out his empty hand. Likewise, say sants, we, ordinary mortals, grip the illusory world, the sensory objects ourselves, but keep foolishly thinking that the world or illusion has had a devilish grip over us and kept us imprisoned.

43. Inner light and Sound are real ambrosia/elixir/nectar that impart immortality to the one who sips them (or, one who perceives these within by practising inner meditation). The one who sees the divine light rises above the gross nature and, subsequently, also the Astral or Subtle nature. All his/her defilements or frailties of mind are destroyed. In light one perceives inner sounds, too. The one who catches hold of the inner sounds goes on transcending, progressively, even the Causal, Supra-causal and, ultimately, even the

Conscious Nature and, thus, becomes immortal by merging into, and becoming one with, God or the Supreme Being. Therefore, the inner light and sound are said to be true ambrosia/elixir/nectar.

44. It is said that black bee, when it catches an insect, hums or buzzes so strongly or terrifyingly in front of it that the insect also turns into a black bee. This metaphor is used here to imply that a true Guru (black bee) metamorphoses a genuine disciple (insect) also into a Guru.

45. Sants as well as Scripture say that liberation has to be earned while living in the human body by practising, regularly & assiduously, inner meditation. He, thus, learns to go past even the Conscious nature into where the Supreme Being alone is. Having accomplished this, when it is the time to depart (or leave this human body) this planet, he, by using the meditation technique, raises him beyond all the planes of nature and becomes completely liberated. Such a one can never be compelled to come

back into this body or any other body again. However, if the meditation is not fully accomplished in the current lifespan, he will get human birth again and again wherein he will take ahead his meditation till he secures complete liberation. That is also to say that if liberation has not been secured in the current lifespan, he will have to take rebirth. Liberation post-death comes to him/her alone who has mastered it in this very, or current, lifespan. And, hence, it is often remarked by sants (like Sant Kabīr, Sant Dādū Dayāl, Sant Paltū



Sāhab, Maharshi Mehī etc.) as well as Scripture, “If you have not liberated yourself while in this very life, there is no liberation awaiting you following death either!”

46. Past, present and future

47. Pātāl (nether world), Pṛthvī (the Earth) and swarg (heaven)

48. By practising, and progressing in meditation, the meditator can become finer than the finest, tinier than the tiniest, subtler than the subtlest. Thus,

being finer than the mind he/she could easily penetrate the others' minds (just as water can penetrate soil) and read their thoughts or what is going on in their minds just the same way we can clearly see things kept in an almirah with transparent glass panes.

49. The word 'Satsang' is formed of two words 'Sat' (truth) and 'Sang' (company or union or unification). Thus, Satsang, in the strictest sense of the term, implies union with Truth that is, the Supreme Being or God.

50. As one registers progress in inner meditation, supernatural powers naturally come to him/her like ability to become as tiny or light as needed, to grow as large or heavy, to move through walls or partitions. These are, in fact, lures or traps or baits, to distract the meditator from the path to liberation, or test his yearning for liberation. A true seeker, genuinely motivated by the intense desire to seek liberation from the painful bondage of transmigration,

completely ignores such temptations and moves ahead.

51. Impression on chitta (individual consciousness) of whatever we do – either by our thoughts or actions.

52. Two apertures of eyes, two openings of ears, two nostrils, mouth, and one passage each for excretion of solid and liquid waste – these are together called as nine (outer) doors/gates (sometimes, nine windows, too).

53. Ten external organs (five organs of action and five organs of senses) and four internal organs (mind, intellect, chitt and ego)

54. Realm of True Sound or Word

55. “Jīv” here refers to the unliberated individual soul attached with other conscious and non-conscious or inert bodies.

56. The eyes appear to be seeing, but actually these derive the power to see

from the current of consciousness connected to God. If that current of consciousness leaves the eyes they are rendered useless. Hence, the God, whose current of consciousness keeps pervading all our senses, has been referred as the spark or the jewel of eyes.

57. Individual Soul is also called Jīvātmā. It refers to the un-liberated Individual Soul. The Pure Soul when attached with the ephemeral antahkaraṇ or internal organs (Mind,

Intellect, Chitta and Ego) is termed as Jīvātmā or Un-liberated Individual Soul. Though the Soul is unchanging, indestructible and beyond changing states of pain & pleasure, the Jīvātmā because of its association with the mind, intellect etc becomes trapped into a state of illusory bondage and also experiences pain & pleasure and undergoes the painful transmigratory cycle. If the Individual Soul can, tactfully, shed all the illusory veils that keep it shrouded it comes into its

pure state which is the same as that of the God ending all dualistic experiences. That tact which helps the Soul regain its free state is inner meditation.

58. Terms like length, width, depth, straight, curved etc. can be applied to objects whose limits or boundaries could be located or identified. These terms, quite naturally, cannot be used in reference to the Supreme Being who is limitless both in time as well



as space.

59. The Supreme Being fills everything and everybody completely and continues to extend or exist even beyond, infinitely in every direction. What shape could be ascribed to such a being – He is shapeless.

60. The parts of the Supreme Being filling and regulating mind, intellect, Supra-causal nature and Conscious nature respectively are called Mind

Brahm, Intellect Brahm, Supra-causal  
Brahm and Conscious Brahm.

61. In Purāṇas and other Hindu  
religious books we often find  
references to ten or twenty-four  
different incarnations of Lord  
Viṣṇu. The ten ‘avatāra’ or  
incarnations in chronological order  
are Matsya (fish), Kūrma (tortoise),  
Varāha (boar), Narsimha (Half Man  
and Half Lion), Vāmana (dwarf),  
Paraṣurām, Rām, Krishna, Buddha  
and Kalki (yet to come).

Similarly, the twenty-four incarnations, chronologically, are Ādi Puruṣa (Primordial Man), Four Kumāras (four young yogīs), Varāha (boar), Sage Nārada, Nar-Nārāyaṇa (twin sages), Kapila, Dattātreya, Yagya/Yajna, Ṛṣabha Deva, Prithu, Matsya (fish), Kūrma (tortoise), Dhanvantari (Lord of Medicine), Mohinī (enchanting woman), Narasimha (half man/half lion), Vāmana (dwarf), Paraṣurāma (axe wielding sage), Vyāsa Deva, Rām,

Balarām, Krishṇa, Buddha and Kalki (incarnation yet to take place).

62. In upanishadic literature, there is a conversation between two sages named Vāhva and Vāskala during which Sage Vāhva describes the Supreme Being as the silent one.

63. Primordial Nature is the Equilibrical Primal Non-conscious Nature where all the three attributes or qualities are present in exactly

equal proportions, thus, not allowing any activity of any kind. Even 'buddhi' (intellect) needs some activity to act. Since, the Primordial Equilibril Nature lies beyond the intellect, it is said to be Unintelligible.

64. Purely Conscious or Unstruck Word/Sound/Vibration

65. Four states in which the Soul can transit are: waking, dreaming, deep sleep and Turiya (trance)

66. Four varnas as indicated in Vedic (Hindu) caste system namely, Brāhmin, Kṣatriya, Kāyasth and Śūdra.

67. To come to a particular place implies that some time ago it (that who is coming) was at some other place and not at that particular place. Similarly, to depart from a particular place means that it (that who would be departing) would be no longer there at that particular place after some time. The Supreme Being,

however, is present everywhere all the time. Hence, He can neither come to some place nor can He depart from any place whatsoever.

68. To be a 'Speaker' another listener is required. Similarly, a 'Listener' needs another 'Speaker'. That is, both these terms involve dualism of some kind. The Supreme Being, however, is non-dual. He is one only. So, even these two terms have no relevance in respect of the Supreme Being in His true nature.

69. A type of literary style of poetry

70. A type of literary style of poetry

71. Āsan means, here, a small square piece of mat, carpet, cloth sheet etc. on which a meditator sits for meditating.

72. Pratyāhār refers to the process or practice of bringing the mind back, again & again, to focus on its target every time it strays away to other thoughts.



73. Dhārṇā, in the context of inner meditation, refers to the state of mind wherein it stays focussed on the target for a very short span of time.

74. Vindu means a geometrical entity that occupies no space that is, has neither length nor breadth nor thickness. It is impossible to have or construct a point in the outside physical world. Therefore, we have to imagine a point in geometry. However, a real and refulgent point is seen by the meditator in the inner sky (with closed eyes) where the lines of

sight of the two eyes meet. Such a point is called a vindu.

75. Nād is a general term used to denote the large variety of sounds that are heard in the inner sky by a meditator who is able to concentrate his/her attention within in a vindu or point.

76. The word ‘Surat’ is used in many different connotations. It, mainly, is used to refer to the individual Soul. Here, it implies attention or current of consciousness.

77. Tenth Door, The Third Eye, Ajna Chakra, or the Suṣumnā

78. Full moon is seen in the region of Sahasrār or the Thousand-Petalled Lotus.

79. Sun is visualised in the region of Trikuti that lies beyond the Sahsrār or the Thousand-Petalled Lotus.

80. It essentially takes a unique central sound (vibration) for any sphere/realm of creation to be

formed. There are five broad spheres of creation – four none conscious creations namely, Gross, Astral, Causal and Supra-causal and one conscious sphere namely, Kaivalya or Chetan or Purely Conscious Sphere. Sants have called each characteristic central Sound/Vibration responsible for the formation of a particular Plane/Sphere/Ream of creation as ‘naubat’. Thus, there are five central sounds or naubats in the whole of creation.

81. An intoxicant similar to other drugs like heroin, opium, hemp etc.

82. Inner walls refer to the three inner veils or domains of darkness, light and sound. God in His pure pristine state lives in Soundlessness beyond these three realms. Hence, his realm is also called as “trayavarg par” (beyond three classes).

83. The word ‘Rāmnām’ is formed of two words ‘Rām’ meaning “all-pervading” and ‘nām’ meaning name or

sound. Thus, Rāmnām refers to the one only all-pervading Quintessential Unstruck Conscious Sound/Vibration/Word/Name of the Supreme Being.

84. As the meditator gazes fixedly, in the inner sky, in front of the centre of the eyes following the technique as taught by an adept Guru, he pierces the gross creation by entering through what is variously termed “Ājnā

Chakra", 'Suṣumnā', the Third Eye/Til, The Single Eye, The Tenth Door/Gate etc. From here begins the state or Zone of Turiya which starting from the Ājnā Chakra extends up to the Realm of Quintessential Unstruck Melody or Pure Consciousness; the transcendental Supreme Being in His pure form lies beyond the Plane of Pure Consciousness. The realms/zones encountered by a practitioner of inner

meditation beginning from the Ājnā Chakra could be listed as i) Sahasrār/ Sahastra-Dal-Kamal (Thousand-petalled Lotus) where Moon is sighted within, ii) Trikutī where the meditator visualises spotless Sun, iii) Śūnya (Void), iv) Mahāśūnya (Greater Void), v) Bhanvar Gufā (Spiralling or Whirling Cave) or Mahākaraṇ (Supra-causal or Equilibrial Primordial Nature), and vi) Satlok/ Sachkhand (True World) or



Hiraṇyagarbha (Golden Womb) or Kaivalya/ Chetan Maṇḍal (Zone of Pure Consciousness or Samaṣṭi Prāṇa (Universal Life Force). The Supreme Being is clearly visualised as the meditating Soul rises into the Sphere of Pure Consciousness though a very thin veil separating the Soul from the Supreme Soul still remains. Unity or identity or merger with the Supreme Being is attained only after even the last Realm that is,

the Realm of Pure  
Consciousness is  
transcended. Thus is bhakti  
(meditation or worship)  
completed or perfected  
resulting into complete  
liberation or salvation.

85. Each of the five elements  
constituting the gross universe  
possesses its own distinct colour viz.  
Earth/Clay – Yellow, Water – Red,  
Fire/Heat – Black, Air – Green and  
Sky/Space – White. A meditator

clearly sees each of these five unique colours of the five elements separately within.

## 86. Close the eyes

87. Baba Devī Sāhab (1841-1919) was the Guru of Maharshi Mehī Paramhans (1885-1986).

88. The Ganga, the Yamuna and the Sarasvatī are three sacred rivers of India. The place where these three meet each other is a renowned and

highly revered place of pilgrimage (crown of all pilgrim centres) namely, Prayag (Allahabad, in the northern province of Uttar Pradesh), which is thronged every year by millions of devout adherents of Vedic religion in a widely held belief that taking a dip at this propitious confluence washes away all the sins of the bather. Sants, however, say that the real Prayāg or the holy confluence lies within each one of us in the mid of two eyes. The Ganga, the Yamuna and the Sarasvatī are also the names given to three principal yogic or psychic nerves

within namely, the Iḍā, the Pinglā and the Suṣumnā. He who bathes within at this junction, that is, meditates or focusses his attention at this point of convergence, is verily absolved of all the sins.

89. A cubit is a measure of distance equal to the average width of a finger.

90. Gayatrī means song, a Divine Song. It is one of the most hallowed Vedic hymns or mantras said to be envisioned and empowered by Sage Vishwamitra. This mantra is an

invocation of Divine Light that can roast all our sins.

91. The popular Gayatrī Mantra, repeatedly chanted and written on a paper as a sacred routine by many in India, is an alphabetical mantra that can be pronounced or written as a combination of alphabets. However, there is one more Gayatrī, the Divine Song, rendered by the God that cannot be written or pronounced and is happening all the time unceasingly. That Gayatrī is phonetic or onomatopoeic and can only be

meditated upon. That directly issues forth from the Almighty God as a stream or current of pure consciousness. The one, who can absorb attention completely on this current, rises above all the worldly woes resulting out of the compulsory transmigratory cycle. Thus, that phonetic Gayatrī is a real liberator in the true sense of the term.

92. Five planes of creation viz. Gross, Astral, Causal, Supra-causal and the Conscious Spheres.

93. The “yoga hridayavritt” or the “Yoga Heart Circle” in sants’ references refers to the Ājnā Chakra or the Suṣumnā or the Third Eye. The centre of this circle is an absolute radiant point that comes into sight as the two currents of sight of the two eyes converge in the dark inner void ahead (If we close our eyes and see right in front of the centre of eyes, initially we see a vast expanse of darkness. However, if *learning* the right skill from an adept Guru we try to gaze right in front with collected



vision, a refulgent point automatically rises.)

94. When we try to meditate and still our gaze in the inner dark void, the gaze is not easily stilled initially. It rather keeps wavering. But if we keep practising assiduously and faithfully, the fidgetiness progressively reduces. When it becomes absolutely stilled, a shining black point, which subsequently turns into a refulgent white point, appears.

95. The Supreme Being, the Almighty God

96. Traditionally a jail or a prison in India has a large campus or premise having a number of cells in each of which is kept imprisoned a prisoner. Sants have likened this world to a jail wherein each body of a creature is a cell in which an individual soul is incarcerated. To break free of this jail is the liberation of the Soul. Sadguru Maharshi Mehī Paramhans would say, the Supreme Being has

wonderfully designed His creation in that there is a very strong correlation between the outer world and our body. He would say that the level of the world we live and conduct in is the same as the level of the body we (the soul) inhabit. For instance, we currently live in the gross body, so we are aware of the gross body as well the gross world around us in which we conduct, and can travel from one place to another. If, by learning the needed tact, we can go beyond this

gross body of ours into our astral body, we will become aware of the astral world around and be able to see or move through the same. Then again, moving this way, if we could cross over still further into the causal, supra-causal and Kaivalya/ conscious body, we would move into and be aware of the causal, supra-causal and conscious planes or spheres of Creation respectively. And, finally, if we transcend even the Kaivalya Sharīr (Conscious or Chetan Body)

we would be absolutely free of all the bodies, of all the prisons and merge with the God to be one with Him.

This would be total liberation or freedom from the prison. Those who attain this state are called “Jīvanmukt” (liberated in life).

97. To move within or beyond the gross body one has to close both eyes and intently gaze, as taught by an accomplished Guru, in front in the dark void without letting the sight waver sideways or in any other

direction. This is tantamount, says Maharshi Mehī Paramhans, to taking a firm position in the front and battling the restive & formidable foe that is, our own mind.

98. It is common experience of anyone who tries to meditate that the mind or attention keeps frequently slipping from the target – be it the chanting of a mantra, visualising internally the form of desired deity or Guru, or trying to focus one's gaze in the front. A meditator has to be aware

of the fidgety character of the monkey – mind and keep trying to apply it back, again & again every time it strays, to the desired target – this act or process is known as Pratyāhār. Thus, in the initial stages of meditation it has to be a constant & conscious struggle against the restiveness of the mind. But once the mind begins to get a taste of the bliss that lies within, this task of counselling the mind becomes progressively easier as the mind

itself, having tasted the joy, becomes eager to sink into that experience again & again and becomes our fondest friend.

99. This has reference to the Driṣṭi Yoga or the Yoga of Inner Light that consists in gazing intently in the inner dark void and trying to collect & focus the vision into a point. When that happens, the soul along with the mind pierces or enters through that Point-hole to move into the realm of resplendence. So, the Point Route



here, in this verse, is a reference to the Suṣumnā/Ājnā Chakra/Third Eye/Single Eye/Tenth Door/Shiva Netra.

100. Beyond the formed creation or the Domain of Light lie the Zones of Sound as suggested by Maharshi Mehī Paramhans in a schematic sketch of Inner Cosmology. Beyond Trikuṭī, up to where the domain of Light extends, there lie a number of zones of Sound namely, Śūnya (Void or what sufi mystics call as Lahūt), Mahā Śūnya (Greater Void or Hahūt

of Sufis), Bhanwar Gufā (Spiralling or Whirling Cave or Hūtal Hūt of Sufis) and the highest or loftiest realm of Kaivalya/Chetan Maṇḍal or Hiraṇyagarbha (Zone of Pure Consciousness or Hūt of Sufis). The sounds of zones lower than that of the Pure Consciousness or Kaivalya Maṇḍal are broadly categorised as “Āhat Shabd (‘Āhat’ meaning ‘Struck’ and ‘shabd’ meaning ‘Sound/Word’)” (that is, Words or Sounds produced due to striking/collision/rubbing of more than one things) or also as “Anhad

Nād” (Words or Sounds countless or limitless in variety – ‘Anhad’ meaning limitless or countless and ‘Nād’ meaning word/sound/vibration), while the Sound of the Kaivalya Maṇḍal (Plane of Pure Consciousness) is only one and unique and is called Anāhat Shabd/Nād (Unstruck Name or Word or Sound as it directly emanates from the One Only God) or Sār Shabd (Quintessential Sound). The Quintessential Unstruck Sound, more popularly known as Aum/ Om, is directly and ever-connected to God

and, hence, is capable of leading unto Him and liberate completely.

101. Sandhyā is defined as the meeting or junction time. Vedic tradition refers to three sandhyās daily – dawn (when night and morning meet – end of night time and beginning of day), mid-day or noon (meeting of pre-noon and after-noon – end of upward journey and beginning of downward journey of the Sun) and dusk (meeting of day

and night). The union or balancing or wedding of the yogic channels namely, Iḍā and Pinglā in the central channel, Suṣumnā is also called Sandhyā by yogis.

102. Eyes, ears and mouth are implied here by the phrase “outer doors” (also, three doors). Santmat way of meditation consists in sitting erect with spine held in a straight line and keeping mouth, eyes and ears closed.

103. The yogic nerves or channels Iḍā and Pinglā are also called by yogis as Moon and Sun representing dark or tāmasic and worldly or rājasic propensities.

104. The currents of sight in the two eyes, also known as Iḍā and Pinglā during meditation have to be converged in one point in one central channel called Suṣumnā. So “one house” here refers to the Suṣumnā.

105. God in his pure state is said to lie beyond all nature or planes of creation, even beyond the plane or sphere of Kaivalya or Chetan or Pure Consciousness. So, the God is said to be turīyātīt (Beyond Turiya) or Kaivalyātīt (Beyond Kaivalya). The Realms of Alakh (Invisible), Agam (Unintelligible) and Anām (Nameless) belong to the God's pure state.

106. The Only God Who is bliss & bliss only - eternal & conscious bliss.

107. ‘Mehī’ or ‘Mahīn’ means extremely tiny or sharp, or subtle.

108. The Quintessential Unstruck Primordial

Vibration/Word/Sound/Melody/Name emanating directly from the God is so captivating that it pulls the Soul along like a very powerful magnet attracts a piece of iron. The Soul drawn by the charm of, and completely lost in, that melody is pulled along to the origin of the melody which is the Supreme



Being or God Himself.

109. Etymologically ‘Rām’ means that which permeates through everything, that which is immanent in even the minutest interstices of the universe. The Quintessential primal vibration pervades through each & every pore of the creation, through whatever exists at all levels of the creation and is, therefore, the very essence of all that exists in whatever form – hence the name “Shabd

Brahm” (Sound God/Lord). It is in this connotation that that Primeval Vibration/Sound/Name has also been called as Rām. If that vibration is withdrawn, for even a sextillionth fraction of a second, from any part of the creation that part would instantly get dissolved or get to a state of ‘laya’ (involution).

110. Indian scripture recognises four classes of sound namely ‘Parā’, ‘Paṣyanti’, ‘Madhyamā’ and ‘Baikharī’. The sound we produce

while speaking first rises from the navel and is called ‘Parā’. When this sound reaches the heart, it is known as ‘Paṣyanti’. Rising further when it reaches the throat, it is termed as ‘Madhyamā’ and, finally, as it is thrown out of the mouth and scatters in all directions, is pronounced after striking different portions within the mouth it is known as ‘Baikharī’.

111. The Primal Vibration/Sound is known as ‘anāhat’ (not ‘āhat’ – the word ‘āhat’ refers to something that is

struck or hit or is rubbed along). Any other sound or vibration or word, except the Primal Vibration, is produced as a result of mutual collision or striking or rubbing of two or more objects and, therefore, is ‘āhat’ (struck). However, that ‘anāhat’ word or sound was produced, sants & scriptures pronounce, directly from the God when nothing else but God alone existed. Hence, that sound/vibration/word/name is called ‘anāhat’ or unstruck sound (as two

entities simply didn't exist then). It can neither be pronounced/ chanted, nor be expressed or written as an alphabet or combination of alphabets. Hence, it is termed non-alphabetical name/word/sound.

112 The Primal Unstruck Sound, as it directly springs from the Omniscient God, is purely conscious sound; all other realms of creation are formed of this very sound and, hence, are 'jaḍ' or non-conscious or inert by themselves. The Plane or Domain of

the Primal Sound lies above all other planes of creation, beyond the spheres of Karma (karmic laws apply only up to where the Sphere of Karma or 'Karma Maṇḍal' extends) and, therefore, once the Soul grasps the current of the Primal Melody, it transcends the domain of karma (actions which, when performed with a sense of doership, are the reason or seed for rebirth and subsequent death, again & again) and, thus, also rises beyond the cycle of birth & death.

113. Yam or Yamarāj is the name of Hindu deity or Lord of Death

114. Dam implies “control over indriyas (organs of action & senses)”. This is accomplished by the practice of Drishṭi Yoga (Yoga of Inner Light). When the attention is focussed in the infinitesimal point in the centre of the two eyes or the Ājnā Chakra, consciousness rises above or beyond the gross body & organs and, thus, all the organs are rendered ineffective.

115. “Ṣam” refers to mind-control which is effected by mastery of Nādānusandhān or Surat Shabd Yoga (Yoga of Inner Sound). The Domain of the Quintessential Unstruck Sound (anāhat nād or sār shabd), the zone of pure consciousness, lies beyond all the four non-conscious or inert realms namely gross, astral, causal and supra-causal realms. The non-conscious or inert or ‘jaḍ’ regions are qualitative or made up of three attributes/ qualities viz. ‘sat’, ‘raj’ and ‘tam’ and so is the mind whose activity and existence is, therefore,



limited to the non-conscious or inert spheres. For the Soul that has risen into the realm of Quintessential Unstruck Sound, the non-conscious or inert mind also is rendered useless and is completely subjugated. This is the key to mind-control and meditation.

116. Five koṣas have been named as ‘annamay’, ‘prāṇamay’, ‘manomay’, ‘vigyānmay’ and ‘ānandmay’ koṣas.

117. Four fruits namely, arth (wealth), dharm (religiousness), kām (worldly wishes) and moksha (liberation).

118. Trinity refers to the three chief deities of Hindu religion namely, Lord Brahmā (the deity of creation), Lord Vishnu (the sustaining deity) and Lord Shiva (the deity responsible for destruction or dissolution).

119. In Hindu scriptures references are found to the existence of 330 million different deities (gods & goddesses).

120. ‘Pūrṇ Brahm’ refers to that part of the Supreme Being or the one only God that fills and regulates the whole of creation; the God in His pure form lies beyond all creation.

121. Form, Taste, Smell, Touch and Sound are the five ambassadors of gross creation. The beholder of the Divine Fire (Light) rises beyond these. Guru teaches the tact to behold the Divine Light within and, thus, rise above (or, in a sense, to scorch) these five ambassadors.

122. Ten ‘indriyas’ (organs) including five organs of action (hands, legs, mouth, and the two excretory organs) and five organs of senses (eyes, ears, nose, tongue and skin) and four internal ‘indriyas’ (organs) known collectively as ‘antahkaraṇ’ consisting of mind, intellect, chitt and ego.

123. Yam usually refers to righteous living involving observance of five principles as enlisted by Sage

Patanjali (see 136 for the list) in his famed book of aphorisms.

124. Niyam again refers to five rules to be observed, as enlisted by Sage Patanjali, to accomplish the true purpose of life that is, Self-Realisation.

125. Moradabad (Muradabad) is a town in Uttar Pradesh province of India.

126. Atai is a locality in the town of

Moradabad.

127. This is known as the act of Mānas Jap. It consists in chanting internally or mentally the sacred mantra given by the Guru without moving the tongue or lips. This results in concentration of mind preparing it for still finer modes or stages of inner meditation.

128. This is called Mānas Dhyān. Having done the chanting of the gross mantra successfully, this is a succession to a relatively less gross

form of meditation wherein it is tried to internally visualise the image of the desired deity or Guru. When this stage is accomplished perfectly, the form of the deity or Guru should appear within in full clarity as it is seen in the outside world.

129. Also known as Til Dwār or the Daṣam Dwār or the Tenth Gate or the Third Eye or the Single Eye or Suṣumnā or Ājnā Chakra or Ṣahrag or the Ṣiva Netra, it is the meeting point of the gross and astral creations. The one who can still one's gaze or

attention at this bindu or the radiant point moves through this ‘narrow gate’ into the astral world. Hence, it is called as Bindu Dhyān (meditating upon the radiant infinitesimal point) or Śūnya Dhyān (Meditating in Void) or Suṣumnā Dhyān (Meditating upon/ in the Suṣumnā) or Driṣṭi Yoga (Yoga of Inner Light) or Śāmbhavi Mudrā (Gazing Posture of Shiva) or Vaiṣṇavī Mudrā (Gazing Posture of Vishnu).

130. Five main spheres of creation have been described by sants and



scriptures – Sthūl (Gross), Sūkshma (Astral), Kāraṇ (Causal), Mahākāraṇ (Supra-causal) and Kaivalya/ Chetan (Conscious) spheres. Each sphere is, saints say, formed by its unique characteristic vibration/sound/word called “Kendrīya Dhvani” or Central Sound or “Naubat”.

131. Upon penetrating the Suṣumnā or Ājnā Chakra one rises from gross darkness into the realm of light. Within this light innumerable sounds called “anahad dhvani” (unlimited or countless varieties of sound) are

heard (“vindupīṭham vinirbhidya  
nādalīngamupasthitam” meaning  
“Penetrating the seat of Point Sound  
appears”) the loftiest of which is the  
“anāhat nād/ dhvani” (Unstruck  
Sound), or “Sār Shabd”  
(Quintessential Sound) or “Brahma  
Nād” (Sound or Word of God), or  
“OM”, or “Udgīth” (Song of God), or  
“Praṇav”, “Sat Shabd” (the True  
Word) that originates directly from  
the Supreme Being or the One Only  
God.

132. After the realm of Light ends, only zones of Sound lie beyond. It is these sounds only that guide and escort the perceiving soul to its final destination – merger with the Supreme Sovereign Lord, Parmātmā, God which is the Ultimate Goal of devotion or meditation or spiritual practice.

133. eighty four lakh (8.4 million) types of life form that are said to exist in creation.

134. The attitude or approach of “this is ‘mine and that is ‘yours’” brings in the feeling of infatuation, ownership or doership that becomes the cause of bondage leading into the trap of transmigration.

135. According to the principles of Sage Patanjali niyams are preparation for meditation and consists in purity, contentment, austerity, self-study and meditation on God. According to hath-yoga doctrine niyams are ten consisting of austerity, contentment,

belief (theism), charity, God-worship, listening to principles (of devotion), modesty, understanding, chant and oblation.

136. According to Sage Patanjali yams, again preparatory pre-requisites for meditation, are five in number: truthfulness, non-violence, non-stealing, continence/celibacy and non-hoarding or possession-less-ness. Hath-yoga enlists ten yams namely, truthfulness, non-violence, non-stealing, continence, kindness,

rectitude, forgiveness, patience, temperance in food and purity.

137. Kinnars are mythical creatures similar to gods having heads of horses

138. The right skill for practicing inner meditation (consisting of steps like internal chanting, internally visualising Guru's form, Yoga of Inner Light and the Yoga of Inner Sound).

139. Rectitude consists in Abstention from lying, stealing, adultery, intoxicants and violence.

140. He who can focus his currents of sight, that are otherwise usually scattered in the two eyes, into a single point in the inner void (that is seen within as a result of closing our eyes), acquires farsightedness and is able to see anywhere in the gross as well as astral universe by remaining seated in a single place. The Upanishad says,

“Bindaumanolayamkritvā  
dūrdarshanamāpnuyāt” (focussing  
attention in a point begets  
farsightedness). This focussed vision  
has been referred to here as the  
telescope of single-pointed-ness as it  
empowers its practitioner with the  
ability to see far and wide.

141. The telescope here refers to the  
worldly or physical telescopes  
(optical/radio devices designed to see  
distant objects in the gross cosmos).  
For a person who, by dint of



meditation has focussed his sight in a single point and, thus, has acquired the ability to see anywhere in the macrocosm, such physical telescopes are rendered meaningless, as toys meant for kids' play.

142. Yoga means union/joining together.

143. Surat, here, refers to the individual soul.

144. Shabd here implies the Quintessential Unstruck Primal

Sound Current or Vibration. The Soul that has got hold of the Primordial Sound Current is pulled along to the centre or source from where the Sound Current keeps springing forth, that is none other than the God Himself. And, thus, union (yoga) of Soul (surat) with the Primeval Word (shabd or sārshabd) leads to union of the Soul with the Supreme Soul or the One Only God. Any other yoga is insignificant in its comparison.

145. To realise Self/God/One's own true nature is the main task of the human birth, the most important goal of having been blessed with human life.

146. Other painful or risky self-mortification exercises or austerities such as hatha yoga or control of breath.

147. "Five" refers here to the five elements (soil, water, fire/heat, air

and space) of which this body and the world are made.

148. “Three” implies here the three attributes/qualities/propensities namely rajoguṇ (worldly/mundane propensities), tamoguṇ (dark or negative propensities) and satoguṇ (virtuous tendencies). The creation with attributes extends up to the Equilibrium Primordial Nature or the Mahākāraṇ (Supra-causal Realm). The domain of True Word/Name or Pure Consciousness or the

Kaivalya/Chetan Region lies beyond the creation with attributes.

149. The gross, astral, causal, supra-causal & conscious bodies

150. Three non-conscious or inert bodies namely, Gross body, Astral body and Causal body

151. Broadly, there are two types of nature namely, aparā prakriti (non-conscious or inert nature) and parā prakriti (conscious nature)

152. Please see Poem No. 38 wherein seven types of Brahma have been described.

153. To find out Self (who am I), or to realise the true nature of Self that is selfsame with the Supreme Being or God and, thus, attain complete liberation from all the sufferings or pain (which is inevitable so long as we are trapped in the cycle of transmigration) is the principal task to be performed with this human body we have been gracefully given by Him.

154. Shutting the eyes, mouth and ears

155. A dish holding a lamp, burning ghī (clarified butter), incense sticks and other such articles. The ritual or process of showing or waving of such dish in a series of circles to a deity or respected person is also known as ārtī.

156. Sweets, pudding etc offered to a deity during worship.

157. The spiritual practitioner of the Yoga of Inner Light & Sound comes to visualize stars, the Moon, the Sun and innumerable other mesmerizingly colourful forms of light in the inner sky in the course of meditation. Sant Tulsi Sāhab compares the various celestial bodies seen within to fruits, flowers, small grains, shining pearls, and fragrant essence – the various articles used in traditional ārtī performed in outside gross world. The inner Sun and Moon are like the fruits & flowers, the numerous luminous stars can be



thought of as small grains (akshat), various other forms of light sighted within are analogous to desserts, leaves, camphor, betel leaves & nuts, pieces of sandalwood, pearls and other colourful fragrant fumes & incense – all these kept on the plate, dish, salver or platter that is, the inner sky itself.

158. Just as a tiny fish can swim upstream countering so easily & spontaneously even very strong & turbulent currents of water, the soul/spirit (along with the mind in

initial stages) also ascends upwards in the inner sky in a direction opposite to the current of sound flowing downwards and, therefore, has been likened to a tiny fish by saints. Thus, the method of ‘surat shabd yoga’ or ‘nādānusandhān’ or the Yoga of Inner Divine Sound is also referred to as the ‘mīn mārg’ or the path of the fish.

159. Just as the black bee is lost completely in the sweet fragrance of, and gets willingly trapped within, a lotus flower, the focused surat (soul)

plays in the inner sky joyfully,  
captivated by the fragrance of divine  
sound.

160. Quintessential Sound

161. Inner Light & Sound –  
imperceptible to the senses

162. In Hindu Scriptures there is a  
mention of a mythical bird named  
'alal' which is said to live pretty high  
above in the sky. This bird never  
comes down to the earth and lives  
always in the high sky. The eggs the

‘alal’ lays begin to fall down towards the earth. However, these eggs are laid at such great heights that before these can reach the earth's surface, their hatching period is over and the young kids come out of them and fly back towards their homes high above in the sky. Using the allegory of the ‘alal’ Sant Tulsi Sāhab advises our individual souls, who have come from their abode located in the highest region, to climb back, to fly back through meditation, to those greatest heights where lies our own

true native abode, the Realm of the  
God.